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The Permanent Peace Program of Benedict XV.

III.

During the past fifty years the Papacy, including Pius XI, reiterated its demand for reduction of armaments, holding the view shared by Benedict XV as to its necessity as a preliminary step toward establishment of World Peace. The need of giving serious consideration to this demand is even more urgent today when, in the face of world-wide economic depression and unemployment, the great world powers are expending even more than immediately before the outbreak of 1914 on destructive armaments—according to the League of Nations about £5,000,000,000 annually. And from all parts of the compass of Europe as elsewhere begin to appear fears and threats of wars. Instead of fearing to disarm, nations should fear the certain outcome of *failure to disarm*. If there is any truth in the statements of Dr. Carol Polanyi of Austria who writes: "Briand is right, a war in Europe means much more than a war; it means anarchy, chaos, bolshevism, the certain destruction of the continent", or in the recent warning of the Archbishop of Prague as to the threatening dangers of a new war in which Western Christian civilization shall be engulfed as was that of Rome and Carthage, surely no expenditures or risks to ensure peace can be considered too great. In about a year the decisive World Conference on disarmament, called under the auspices of the League of Nations, will assemble. The outlook of this conference is nothing but favorable, for upon the disarmament question nations appear to be stricken powerless.

Of the wisdom and necessity of action there can be no doubt. The Catholic daily of Rotterdam, *de Maasbode*, declared: "if we do not wish to be taken unawares by catastrophic events at a moment when we think least of them, we must join hands to avert the danger of the fatal armament race by wholesale pressure upon the Government."¹³)

For this reason Catholics in the United States as everywhere should throw their international influence to the balance to sustain the proposal of Pope Benedict for the substitution of the moral law for force—and the consequent disarmament of the nations. We should ever dare to follow Pope Benedict in this project and organize a crusade in its sacred cause. If we *want* peace we must *prepare* peace.

III. Pope Benedict XV was no visionary. He realized full well that the want of an adequate international organization to resolve the contentions of states would prove fatal to any scheme for peace. His program, therefore, provides for such an international tribunal endowed with far reaching powers. This is the second of his concrete proposals. "In the place of arms the establishment of arbitration with its exalted pacifying function on lines to be concerted and with sanctions to be settled against any state that should refuse either to submit questions to arbitration or to accept its award."

Benedict XV here faces the most difficult of all international problems and with a superhuman courage hesitates not to present the only appropriate solution. Accepting the principle of the dominance of moral law in international relations, and that all territorial questions, as well as others, shall be settled in the "spirit of equity and justice" and in a manner "consonant with the aspirations of the peoples". At the same time "co-ordinating particular interests with the general weal of the great human society", he proceeds to outlaw force as a solvent of world problems. His far-sighted program provides for:

(a) Compulsory arbitration of international issues.

(b) The establishment of appropriate and effective sanctions which would compel states to submit questions in dispute and to accept the awards of the International Court of Arbitration when once rendered.

The peace proposals of the Second Hague Conference were fundamentally weak and defective in that, while approving of compulsory arbitration "in principle", they failed to indicate any practical method whereby such awards should be enforced. The minds of thinking Catholics as well as non-Catholics have more than once turned to the Vatican as to a source of international arbitration, feeling that there, at least, would be, coupled with arbitral awards, the spiritual and moral sanction of the Vicar of Christ. The Protestant historian Guizot agrees with the Protestant philosopher Leibnitz in suggesting the establishment of an international arbitration tribunal at Rome with the Pope himself as president.

Pope Benedict XV realized full well the futility of establishing a tribunal of compulsory arbitration, if states were to be left free to flaunt its decisions at will, as states were accustomed to do when "na-

¹³) Issue of Jan. 30, 1931.

tional interests" so demanded. He, therefore, makes the establishment and application of appropriate sanctions an integral part of his compulsory arbitration proposal. According to Cardinal Gasparri such international court should be endowed with effective power of "boycotting morally, economically, industrially and financially all countries manifesting a militaristic spirit". In extreme cases the need of applying the sanction of the combined military organizations of the several world states pledged to perpetual peace, might be found necessary, but generally the mere threat would prove effective.

This proposal of Pope Benedict would, if adopted, as far as modern international theory or practice is concerned, certainly constitute an innovation, but for Benedict XV it actually represented a return to an effective Middle Age practice of Christian Europe. Compulsory Arbitration coupled with effective sanctions surely would constitute an advance step toward the pacific solution of the problem of world strife, if adopted and impartially applied.

While at this point Benedict XV does not expressly mention a League of Nations, such an organization would seem to be implied in the requirement that all states meet for the resolution of their problems and that, according to Cardinal Gasparri, all civilized nations be invited to such congress. Surely, the idea of a World Court was explicitly included.

The conception of a League of Nations, capable of imposing on all peoples a code of common law regulating their interstate relations, was hardly a novelty to the Papacy. Its concrete embodiment, according to Pius XI, "was possessed in the Middle Ages by that true society of Nations which was the community of Christian peoples".¹⁴) Leo XIII had also expressed himself in favor of the establishment of such a League, as is evident from the letter sent by Fr. Pichot from Budapest on December 1, 1896, as secretary of the 7th International Congress, in which Pope Leo XIII is warmly thanked "for the eloquent words which he has pronounced and published more than once in favor of a league of nations" (*en favor de l'union des nations*) in which all should be united by the bond of mutual charity (cf. *The Reunion of Christendom*).

Any doubts that might rest in our minds as to whether a League of Nations constitutes a part of Pope Benedict's peace program is dispelled by reference to his other Encyclical on "The Re-establishment of Christian Peace" (dated May 23, 1920). Here Benedict XV declared most emphatically in favor of such an organization. "It is much to be desired," he says, "that all states, putting aside mutual suspicion, should unite in one league or rather a family of peoples calculated to maintain their own independence and safeguard the order of human society". What especially calls for such an association of nations is the need generally recognized of making every effort to abolish or reduce the enormous burden of military expenditure which states can

no longer bear or to prevent those disastrous wars or at least to remove the danger of them as far as possible—: "We fervently exhort all nations under the inspiration of Christian benevolence to establish a true peace among themselves and join together in an alliance which shall be just and therefore lasting".

In November, following this Papal pronouncement, Cardinal Bourne declared: "The League of Nations is carrying out the desire of the Catholic Church for peace and carrying out the wishes of the Holy Father the Pope". Four years later the United English Hierarchy through Cardinal Bourne conveyed to the British Premier its belief that "in the League of Nations a real endeavor is being made to carry into effect those principles of justice and good-will which the Catholic Church by the voice of the Holy See has never failed to urge on the conscience of the World".

Men may decry impatiently the League of Nations and the World Court because they have not furthered the world's holy desire for peace as rapidly and as assuredly as people weary of war and sick of international strife have expected. While acknowledging its imperfections and limitations and recognizing the many difficulties and obstacles in its way, including our failure to give at least the moral backing it deserves and needs, an impartial unprejudiced investigator is constrained to admit that they constitute the most perfect institutions the modern world has so far devised for the settlement of international disputes and the prevention of War.

The judgment of Canada's wartime Premier and Canadian delegate to the League's last session at Ottawa, January 4, 1931, that "The League of Nations is the greatest venture in international co-operation that mankind has ever devised", coupled with that embodied in the resolutions of the Congress of the International Union of Social Studies (assembled at Malines in Sept. 1925 under the presidency of the late Cardinal Mercier), which "recommends all Catholics to follow the labors and support the work of the League", should suggest to American Catholics the duty of at least not doing anything to hamper these efforts for world peace if they are not prepared to give whole-souled co-operation to these institutions in their steady advance toward the Christian objective of universal peace.

That the League, the World Court and the other institutions organized for World Peace have not more fully accomplished what they have essayed surely is due in a large measure to the lack of support on the part of many who, while professing the ideals of Christian peace, fail to co-operate in securing their practical realization. Many American Catholics might well take to heart the practical advice of Cardinal Bourne that "every Catholic, whenever he is tempted to criticize or find fault, should rather ask God Almighty to draw out of the imperfect instrument something perfect—something that will realize better God's own Divine purposes . . . If the late war is indeed to be the last war, that can only be brought about by some such instru-

¹⁴) Encl. Letter of Dec. 23, 1922, "The Peace of Christ in the Reign of Christ."

ent as the League of Nations, and it is for us to make our part in prayer and action to make the League a useful instrument for the purpose for which it was set up".

If, as Pius X stated, "all endeavors for Peace be in harmony with the spirit and precepts of the Gospel", if all Catholics the world over realized that peace is "the very essence of Christianity", and actually exerted their best efforts to apply Christian principles to international relations as well as to National and individual affairs, the spirit of Christian morality would all the sooner dominate international institutions and the ardent desire of Pope Benedict of our present Pontiff, Pius XI, for the "Peace of Christ in the Reign of Christ" would be nearer realization. Among the practical proposals of a general character included in Pope Benedict's program for world peace is the demand for recognition by all states of "the true freedom and common enjoyment of the seas". He realized full well the intimate connection of the free access to world trade routes to the peace as well as to the prosperity and progress of nations. He was not ignorant of the fact that rival claims to control of the seas had frequently hampered international well-being and indeed had been a prolific source of international strife. During the World War he had on several occasions voiced a protest against the use of "means of offense on land and sea contrary to the dictates of humanity and international law".¹⁵⁾ In a consistorial allocution Dec. 4, 1916, he spoke in condemnation of "such misdeeds, perpetrated by land and sea as fill the soul with horror and anguish." He consequently calls on the nations to remove every obstacle from the channels of communication among peoples" and to formulate rules which would insure "the true freedom and common enjoyment of the seas", the supremacy of natural right being recognized.

Even in 1917 the general economic problem appeared to Pope Benedict a fundamental one. He speaks of the unreasonableness of "*the continuation of the carnage solely for economic reasons*" as if he were fully conscious that back of all were the age-old economic imperialistic rivalries. Time has proven the accuracy of his vision. It is the economic question that at present claims the attention of the whole world. The League of Nations, the International Labor Office, the world's great economists and financiers are all seeking for a solution, but generally apart from moral considerations. An appeal of 186 Frenchmen of letters for the co-operation of the German Scholars in finding a solution of Europe's problem will prove successful only to the extent that they adopt the spirit which Pope Benedict in 1917 invoked unavailingly.

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The German Catholic Statistical Yearbook

One cannot help wondering at German industry and efficiency. Even during the present economic crisis, which upsets the whole life of the nation, Germany is producing the most valuable scientific works. A few weeks ago the writer had opportunity to look over the pages of a scientific work, the cost of which runs into hundreds of dollars. How Germany does this, in the midst of a most serious economic depression, surpasses an American's comprehension, for here in this country the financial shortage has had an unfortunate influence upon the production of scientific works. In the old country, however, science seems to prosper in the meager soil of an impoverished fatherland.

We are pleased to have before us the seventeenth volume of the Ecclesiastical Handbook for Catholic Germany, compiled by the Central Bureau for Ecclesiastical Statistics at Cologne and published by the Gilde Verlag of the same city (vol. XVII, 1930-31).

The purpose of the Ecclesiastical Handbook is to serve as a lexicon of present day Church History. It aims to present to the reading public the condition of the Catholic Church of today. It gives a complete account of civil and ecclesiastical legislation, and by statistical methods searches into the internal social and religious movements of the German people. In other words, the life and activities, movements and tendencies of the Catholic population of the country are recorded and analyzed, and by a careful check up and comparison from year to year, the fluctuations of the religious life of the nation are observed.

Some persons almost tremble at the mere mention of a statistical Yearbook. Some have an almost instinctive dislike for statistics. They consider numbers dry and meaningless. They say there is no romance in statistics. We gladly admit this, if one understands by romance something which has to do solely with the imagination. For the very purpose of statistics is to do away with imaginary ideas and to unfold before the eye of the objective-minded observer the actual state of affairs.

To give the reader an idea of the construction of the monumental work lying before us for discussion, we note that the Yearbook is divided into nine sections, each section having been compiled and arranged by an authority in the particular field. The first and second sections depict the organization of the Roman Catholic Church throughout the world and in Germany respectively. In the third part ecclesiastical legislation is given and those civil laws which have a bearing on the life of the Church. In the following section the German missionaries present a picture of their life and activities, their successes and failures in foreign countries. Then we are introduced to a lengthy chapter on the vital question relating to the education of youth and religion.

In the sixth section, the social welfare organizations are recorded. Here we find the societies established for the benefit of the poor, the sick, youth,

¹⁵⁾ Letter to the Cardinal Dean of the Sacred College, May 25, 1915.

students, laborers, etc., etc. To this chapter a special appendix is added in the form of a paper on the "Development of Religious Culture Among Germans Abroad." We cannot refrain from remarking that the part devoted to the United States is utterly inadequate. The numerous endeavors of Catholics of German descent in the United States are treated in not more than thirteen lines. The compiler of this section knows only the Volksverein of Philadelphia! In the seventh section, the founder of the statistical handbook, Father Hermann A. Krose, S. J., follows up the movements of the population within the Republic and studies mortality statistics and marital conditions in relation to religion. The last two sections have been prepared by the Director of the Statistical Bureau, Dr. Joseph Sauren. He begins by outlining the movements involving the members of Religious Orders and Congregations and finally presents us with a study relating to the numerical distribution of the clergy, the number of converts and apostates, and lastly the administration of the Sacraments. In this way, a full and detailed analysis of the religious life of the Catholic population of Germany is offered. The compilers of the Yearbook have made serious endeavors to eliminate from its pages all polemics or propaganda. It has been worked out by scholars who aimed to penetrate behind the figures in order to read the religious tendencies influencing their people.

What is the practical value of such a statistical manual as this? Its undeniable value consists in imparting reliable knowledge as to the success or failure of priestly work within the framework of the whole nation. Of course, it is impossible to outline within the limited space of a single article all that the Yearbook offers. We will take up a few points at random:

During the last few years the American press repeatedly printed reports of many conversions which took place in Germany since the War. From this, numerous people in this country concluded that the Church in Germany was making great numerical progress. Let us see whether the conclusion was warranted. The actual number of converts throughout the German Republic does not reach nine thousand. This certainly is a goodly number compared with the small group of converts of pre-war days. Furthermore, many of the converts are men and women of considerable social influence. But the nation as a whole cannot be said to be turning toward the Catholic religion. Nine thousand converts out of a nation of more than sixty millions of souls is too insignificant a number. On the other hand, there is an ugly leak which more than offsets this relatively small gain for 1929—almost forty-three thousands persons apostatized from the Catholic Church. This matter-of-fact statement may correct the wrong impression so easily created by a sensational press.

We now turn our attention to another phase of Catholic life. Every Catholic is bound in conscience to receive Holy Communion during the Easter season. Germany has been able to develop a system by which the Easter confessions and communions

can be checked up with a great measure of accuracy. Now, approximately twenty million Catholics are living in Germany at present. Of these only about twelve and a half millions fulfilled their Easter duty in the year 1929. The opinion is prevalent in the United States that the Catholics of Germany are very good Catholics, but these figures, the accuracy of which cannot be doubted, modify this impression considerably.

Another disheartening chapter in the religious life is that of mixed marriages. It has been said that the Catholic party of every mixed marriage is a missionary. It is true that occasionally the non-Catholic party of a mixed marriage becomes a convert. But on the whole, this theory is wrong and proves a fallacy, which, however, can be easily demonstrated by actual facts. According to the German ecclesiastical handbook only about 36 per cent of the mixed marriages contracted in 1929 were solemnized before a Catholic priest, and in the same year, only 46 per cent of the children born of mixed marriages were baptized in the Catholic Church. These are figures which speak against mixed marriages.

Glancing over the statistical tables of the Yearbook one notices the falling off of many statistical items compared with the year preceding. The Director of the Statistical Yearbook names the economic depression as the cause of the decline. Considering that in the year 1929 the depression had not yet reached its climax, one dreads to think of what the years of 1930 and 1931 will reveal.

On the other hand there are some items which, in the midst of, and in spite of, generally unfavorable conditions, register not only no decline but even an advance. Under the guarantee of religious liberty religious Orders and Congregations report an increase in the number of their members. The number of the secular clergy, too, is encouraging. Catholics frequent institutions of higher learning in ever increasing numbers. Catholics are well represented among both student-body and faculty of all institutions of higher learning: high schools, colleges and universities. On account of the limited space at our disposal we are unable to list the many results of this interesting and timely study and must leave it to the reader to acquaint himself with the Yearbook.

It is an interesting task, to observe the internal movements of a population, to study the rise and fall, and the shifting of certain tendencies within a great nation, and to follow the trend of certain social and religious activities of a people. But let us not lose sight of the fact that the activities of a nation depend upon the initiative, the work and the activities of the individual, or, to express it more correctly, of hundreds and thousands and millions of individuals who co-operate and labor with one aim in mind. For the whole is little else than the sum of the parts. The general conditions of a country depend upon the health and prosperity of the individuals. Realizing the responsibility of the individual, within the framework of the whole nation, we un-

stand the value of the last fifty pages of the Yearbook.

Every priest and pastor, every social worker, ought to ask himself: "What is my contribution to the welfare and prosperity of the Church?" Or how far am I responsible for the general decline of the Church or that endeavor or condition?" "How far am I falling behind the rest of my confrères?" "Are the activities of my own parish above or below the average of the country?" "Is my parish faring better or worse than the neighboring parishes?" When it comes to an examination of conscience, and in particular to an examination which searches into one's own activities, we know that human nature is very weak and seeks refuge in all kinds of excuses and alibis. But here is the mirror, a valuable instrument which enables us to check up on the success or failure of our own activities. In the last fifty or sixty pages of the Handbook we find a classified statistical table respecting the administration of the Sacraments, arranged according to deaneries. The classification of the different items is perfect. At first sight, it may seem a mass of figures which nobody could have the patience to look at. But the writer considers this particular section of the Yearbook the most valuable part of the whole work. While it reproduces the totals of all the items in every deanery, the statistical table does not become offensive, as it remains within the limits set by the ethical code of professional secrecy. Yet every single pastor in the entire German Republic is enabled to check up on the success or failure of his own personal activities. Every pastor can judge his own work as it stands within the framework of the deanery. He can confess to himself: When it comes to this or that particular item, I am behind the rest of the pastors of the deanery. I am falling down. Here the enemy makes inroads. This or that is a point of danger to which I will have to direct my reserves. This is a weak point and in the future I shall have to make every effort to stop the leakage. A consideration of this nature not only gives to statistical tables great value in the administration of the parish, but makes of them even a stimulus, inciting to greater zeal and more strenuous efforts for saving souls.

Have we nothing of this nature here in the United States? Surely, we have, but things are kept nicely under lock and key. Every pastor in the country is obliged to send to his Bishop an annual report concerning the spiritual and material administration of his parish. After the Bishop has studied these reports, they are filed in the Chancery office, where they just settle on them, and where they await judgment day in undisturbed peace. Would it not be far better to utilize these reports? We would not like to see them reproduced point by point. This would be offensive in many cases. But they could be used by the Chancery office in the compilation of statistical data, so important for a systematic administration of the parish. A classification of the material according to deaneries would not be advisable, for not all the dioceses of the country are organized in this

manner. But a grouping according to cities and rural districts would offer great advantages, as it would harmonize with the groupings made by the United States Bureau of the Census, and hence would offer a basis for comparative studies.

When the writer years ago first advocated the establishing of a Statistical Bureau for the Catholics of the United States, the objection was raised that the initial cost and cost of maintenance would constitute too great a burden on the Church of this country. The objection is altogether unfounded. Last year the writer paid a visit to the Office of the Director of Ecclesiastical Statistics for Germany. He had expected to find a large office building, with hundreds of clerks, busy collecting the hundreds and thousands of items needed to make up statistical tables. Instead of this, he was ushered into a modest office in the Chancery building of the archdiocese of Cologne. Here, with the assistance of two clerks, Dr. Sauren, the Director of the Bureau, does all the work which enables him to compile the Yearbook. Here in this country we have different ideas and conceptions regarding the numerical strength of the office force of a nation-wide undertaking. But let me remind the reader of a significant fact. The Official Catholic Directory, published by P. J. Kenedy and Sons, New York, is actually the work of one Director, assisted by two or three stenographers, who also file the statistical cards. With the help of this moderate office force the large volume of the Catholic Directory is compiled year after year. If the Diocesan Chancery Offices would grant their co-operation, a statistical Yearbook for the United States could be compiled, with sufficient scientific accuracy, by one National Director, assisted by not more than three or four clerks.

We hope the time will come, when the Catholics of this country will be blessed with a Statistical Bureau, the very purpose of which is no other than that of serving as an agency of information, intended to assist the efforts of pastors to discharge their duty in the cura animarum with greater efficiency.

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Leo XIII gives no support to the belief that material conditions are powerless to affect our religious life. It is true that grace can enable us to triumph over all conditions, that saintliness is possible in a slum, that physical suffering may chasten and purify the spirit. But we have no right to make this fact an excuse for multiplying difficulties and making the Christian life harder than it need be. We have no right, on this ground, to tolerate, either for ourselves or for others, economic and industrial conditions which, in the vast majority of cases, must degrade and brutalize the victims.

STANLEY B. JAMES,¹⁾
in *Catholic Times*,
Liverpool

¹⁾"The Worker's Charter," the Encyclical *Rerum Novarum*.

The Catholic African Union

When some 2,000 years ago news leaked out in Jerusalem that a certain Babe had been born somewhere in the neighborhood, the Jewish city suffered a mild shock. Thus also a slight sensation was caused in South Africa when in the beginning of 1928 the birth of the C. A. U. (Catholic African Union) became known. We were at once bluntly told by white and black that the baby had no chance to survive and advised to save ourselves "from the suspicion and ridicule of the bulk of the Native people," although we do not know the man who can speak for the bulk of the Native people in this matter.

The great enemy of the Catholic missionaries was the Native organization I. C. U. (Industrial and Commercial Workers Union) which furiously attacked the Christian religion, advising its adherents "to have nothing to do with those fellows who button their collars behind," to throw the Bible into the sea, etc. The I. C. U. spread like wildfire throughout South Africa and reached its zenith in 1927. In that year the second Bishops' conference at Kimberley forbade the Catholic Natives to join the I. C. U. This attitude of the Catholic Bishops was described by our critics as "something medieval," but is harked back even further than that, being as old as the "Non possumus" (We cannot—Acts IV, 20) of the Apostles.

We were repeatedly told that the I. C. U. was the only Native organization being "run on scientific lines." This may be the case, although some of its results are highly unscientific; for the I. C. U. has wasted thousands of pounds of the poor Native workers' money, and, owing to the leaders quarreling among themselves, or as the Natives say, there being too many bulls in the kraal, this once so mighty organization, which threatened to "make empires shake and parliaments tremble," has now split into four rival bodies.

An eminent authority on Native life, writing in a London periodical, called our movement, leading to the formation of the C. A. U., an attempt at reviving the medieval Catholic craft guilds. The "New Africa" can certainly learn several wholesome lessons from those remarkable and venerable old institutions, especially that there can be no lasting success nor true social and economic welfare without religion.

In modern history our guiding star is Pope Leo XIII who, realizing the power of the Church, at first considered her able to reconstruct disturbed society and restore the balance through religion alone, ignoring certain natural forces which contribute greatly to human welfare and progress. But Leo's thinking was challenged; he was constrained to pass through a crisis, gave deep thought to the new order of things and ultimately expressed his crystallized ideas in his momentous encyclical "Rerum Novarum", whose title even shows that he had understood the import of the "new things". We are, therefore, not inventors in our attempts at social amelioration among the Africans, but only

learn from history and strive to apply Catholic principles and policy to the actual conditions among which our African Christians live.

The "New Native" exists, whether we like it or not, and we must know and help him. He is the product of a new environment caused by the intrusion of a restless Western civilization upon primitive African culture. Especially within the last fifteen years have education, the Great War, oppressive legislation (there are 293 laws on the Statute Books in respect of Natives and for the benefit of the ruling white class) and many adverse conditions worked together to produce with startling rapidity a psychological revolution in the Native.

The chief characteristic of the new Native, negatively, is unrest, positively, a keen desire for adjustment to the new conditions. We can, therefore, distinguish two schools of thought among our Native sociologists—that of unrest and that of adjustment. The former selects the line of least effort and expects others to hang fruit on its tree; the latter is determined to produce its own fruit by self-help. There is, of course, much overlapping, and elements of both may be found in either.

The C. A. U. aims to aid the sensible Natives, who belong to the school of adjustment (and they are many) to adapt themselves to their present state by the practical application of synthesis, which is a characteristic feature of the Catholic Church through all the centuries, the co-ordination of the spiritual and temporal welfare of the people.

God has granted us certain natural forces to be used in His service and for our salvation. In consequence of his social zeal Pope Leo XIII appealed to natural forces found in society itself—knowledge, training, organization, co-operation. Hence it was he who recommended the formation of efficient workers' associations. Our formula is therefore to lead the people to self-help by organization of their natural forces and by co-ordination of natural and spiritual forces, or in other terms, the synthetic co-ordination of material resources and muscular, mental, moral and spiritual forces.

We must become accustomed to the thought that natural forces can and must be enlisted and amply made use of in mission work. The South African paper *Farmer's Weekly* said once about the German people's banks: "Many a priest and pastor, working all their lives in villages of continental Europe, have acknowledged with mortification that the establishment of a people's bank in their villages has done more in the course of a single year to reclaim the drunkard and the thriftless and raise the moral standard of their people, than all the other accomplishments they have effected during the course, perhaps, of a quarter of a century." Economic history teems with similar testimonials regarding effects of the humble people's banks.

Organization on socialistic and communistic lines has been going on among the Natives on a large scale. Whilst the Catholic formula is synthetic, the formulas of the other organizations either ignore spiritual and moral forces or oppose them;

have evidence even of deliberate attempts at pirating the Christian religion among the Natives. The organization states as its aim the creation of a co-operative commonwealth of workers, a classless society without racial, religious or color differences, where the measure of a man's worth will be his contribution to the communal well-being and not the size of his bank-balance." Others hail the Communists as the only true friends of the Native, asserting they will bring freedom to Africa and change it into a "New Jerusalem" as it exists in Russia. The irresistible magnet which attracts the poor Natives to such organizations is not irreligion, for the motive is by nature religious, but the hope of finding some material help. If we give them an organization which combines moral and material betterment, we shall win them.

The preliminary attempts made at organizing the Catholic Natives during the last decade are thus summed up in *The International Review of Missions*¹⁾:

"An interesting attempt to organize the South African Natives on a social-economic-religious basis is being made by the Mariannhill branch of the Roman Catholic Church in South Africa through the Catholic African Organization. The movement is synthetic. It is not money alone which is wanted, it is the cause in too many other Native organizations. The man is first wanted, not the money, and every man and the whole man, his muscular, mental and moral powers; and every department of individual and group must be cared for; spiritual, moral, intellectual, social, economic, physical. The Natives understand the meaning and the need of synthesis. In spite of Native conservatism the movement is gaining ground."

Far from being spectacular and rapid, the movement was very humble, slow and insignificant. At first it had not even a name, in 1923-1924 it was called Catholic African Economic and Social Organization, in 1925 the name was shortened into Catholic African Organization (C. A. O.). The attempts increased and expanded and more and more co-operators enrolled. The movement started with the fields from which the Natives were wresting scanty crops, but soon spread to the homes and hearts of the people, and thus our ideas, which were still vague at the beginning, were gradually crystallized into the motto: "Better Homes, Better Fields, Better Hearts." In order to help the Natives to acquire the most necessary elements of knowledge and to sow the required ideas the writer created, within the last ten years, the following subjects in books, pamphlets, and press articles: agriculture, economics, rural organization, co-operative distribution, co-operative credit, individual and social psychology, sociology, social anthropology, organized recreation. Some of our Sisters wrote special articles for women.

(To be concluded)

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Throttled by Industrialism

Bounteous harvest, immemorial metaphor of prosperity, spells poverty instead, in this period of economic paradox. Government estimates of bumper crops smashed the hopes of farmers for better prices and smashed the Farm Board's stabilization schemes. But they raised McNary-Haugenism from a shallow grave; Congress will be put under the Farm Bureau lash again, to pass the equalization fee as it did twice before. . . . The farmer must now pray for boll weevil, rust, drought, foreign crop failure, or adopt the Farm Board's sabotage proposal.

The Business Week

* * *

Writing the introduction to the book-edition of the "Report of the Commission on Country Life," Theodore Roosevelt declared, on July 21, 1910:

"We were founded as a nation of farmers, and in spite of the growth of our industrial life it still remains true that our whole system rests upon the farm, that the welfare of the whole community depends upon the welfare of the farmer."

Are our politicians, financiers, industrialists, is the press in fact, aware of this truth? It seems not; otherwise they could not remain so indifferent in the face of a catastrophe which may exercise a profound influence on the political and social development of our country. The present crisis may, in large sections of the country, lead to the elimination of a class of farmers, properly called "freeholders," and an increase of tenancy and further proletarianization of renters. In parts of the South and Southwest, one is even now reminded of the Elizabethan: *Pauper ubique jacet!*

F. P. K.

* * *

I do not want to appear radical, or an alarmist, but I am firmly convinced that there is today in the Middle West a menace to the existing order which is becoming more threatening than anything that has been known since the founding of the Republic. The producers who supply the food upon which the nation lives are facing worse than bankruptcy and the loss of their lands; many of them are actually facing a winter in which they will not be able to provide their families with food or fuel unless they are aided by the government or some form of charity. In the winter-wheat-producing areas the situation is more fraught with danger because it has come at a time when the farmers, with nature's aid, have produced more bounteous crops than ever before—because, as Governor Woodring of Kansas has said, "we are going through a panic in the midst of plenty." . . .

This means that the farmer has no money with which to pay his taxes, meet his current obligations, or pay the interest on the farm mortgage. What then will he do for food and clothing, and school books for the children, and medicines and doctor bills, until another crop is harvested? This question brings up the seriousness of the situation as it affects other individuals and industries in the agri-

¹⁾ London, April, 1928.

cultural sections. Beyond a doubt there is no one in the big winter-wheat belt who is not facing difficulties as a result of the farmer's plight. Banks must carry notes and mortgages on which they can collect nothing, and in financial circles it is admitted that some of the weaker banks probably will be unable to stand the strain. Grocers, clothing dealers, implement dealers, and all other merchants, especially automobile and radio dealers, are feeling the pinch and beginning to worry about survival. Even the doctors and undertakers are finding collections so slow that they are facing financial embarrassment. . . .

W. G. CLUGSTON in *The Nation*¹⁾

* * *

Whether or not the workers of the cities get more attention from the church than do those on the farms, the condition of agriculture in the United States and in many other parts of the world is more serious from the point of view of the churches than most of us realize. First of all, issues of social justice and human brotherhood are involved. Does western civilization know nothing better than to allow agriculture to be practically eliminated, as has been done in England until now only five per cent of the people live on the land? Would that be statesmanship or Christian justice for the United States? It would appear that it would not even be enlightened self-interest, and yet that is the path we are traveling.

Plainly the nation has failed to grapple wholeheartedly with her rural problems.

Federal Council Bulletin ²⁾

* * *

Meanwhile we are preening ourselves on being 1° modern, 2° intelligent, 3° with a genius for organization.

Meanwhile, again, we are spending about sixty millions a year on billiard table roads, a hundred millions a year on education (sic!)—another hundred million to the poor out-of-works.

FR. VINCENT McNABB, O. P.
in the *Irish Rosary* ³⁾

Warder's Review

Because the Old Economy Survives in France

The question, so frequently asked here in America since our vanity has been begun to be tested by the existing economic depression, "why is France not affected by the international crisis as we, England and Germany are?" is answered by *The Countryman* in this fashion:

"Because here [in France] survives the old political economy of tilling the soil for all we're worth, deep and well, for the crops—and the children! Whereas to our [England's] workers has soaked down our later individualistic political economy of manufactures and machines, of buying cheap and selling dear, of giving as little and

getting as much as may be, of futile 'leisure' and all other vicious doctrines and habits of our economic system—of mechanistic and pecuniary mythology instead of bed rock facts of life!"¹⁾

The English quarterly, which has no counterpart in our country, states well the results of industrialization, fostered by capital and aided by governments beyond all reasonable limits because of the opportunities to amass capital industry offered. The apparent success of the thing blinded all but a few thoughtful men everywhere to the moral and economic faults of a system which made of society a Roman arena and of every individual engaged in production a gladiator fighting for his life, while capital, soulless and impersonal, sat by with its thumb always fixedly pointing downward.

Must Produce for an Export Market

An observation which to ponder over American farmers have all reason at the present time is contained in an article, "Recent Developments in Co-operation in the United States," by F. J. Prewett, M. A., printed in the "Yearbook of Agricultural Co-operation."²⁾

"The American farmer," Mr. Prewett writes, "in contrast with the English farmer, produces for an export market even though that market be located in his own country."

From this condition arise many of the difficulties our farmers must contend with. Some of their advisers would help them meet this situation by forcing on the producers crop reduction. Entirely overlooking, evidently, that were the farmers, who produce our staples, to accept this counsel, the chief beneficiaries would be the producers of other countries, who are not at all inclined to curtail their acreage.

The fact is, the American farmer has lost markets, which he formerly dominated, for reasons which need not now be discussed. The following statement from *Canada Week By Week*, the news letter of Canadian events, issued by the Canadian Government Information Bureau, dated September 5, should give furiously to think in this regard:

"Canada's exports of wheat for the crop year ended July 31st are given by the Dominion Bureau of Statistics at 228,480,403 bushels as against 155,766,106 bushels in the previous twelve months."

Might Be a Warranted Experiment

What is pictured as a grave injustice by Mr. Guy A. Thomas, chairman of the board, Commander-Larabee Corporation, a milling concern of Minneapolis, would not, in fact, be at all an improper exercise of Government power.

A letter addressed by Mr. Thomas to Congressmen contains a severe indictment of what he calls "ruthless Government competition and overdone business regulation." To prove just how far the Government has gone in this direction, Mr. Thomas poses the query:

"What is there to prevent right now the Farm Board from renting or purchasing bakeries to compete with the

¹⁾ N. Y., Vol. 133, No. 3448, p. 123.

²⁾ "A Journal of Interchurch Co-operation." Sept., p. 4.

³⁾ Colonize the Homeland, Sept., p. 675. The writer has English conditions in mind; his criticism fits American conditions likewise.

¹⁾ Loc. cit., Vol. 5, No. 2, p. 307.

²⁾ Loc. cit., 1931 issue, London, p. 57.

legitimate baker in producing bread for charity or other purposes, such as it has done in other ways?"

"While we believe the Farm Board to know of a number of inhibitions standing in the way of its operating bakeries, it might not be at all amiss for it to do so. If for no other reason than that of discovering just why bread should be cheaper in countries, where wheat is ever so much dearer than it is in our own at the present time. Or why in our country, to quote Mr. W. G. Clugston, writing from Topeka, Kansas, on July 24, on "Thunder in the Wheat Belt", the farmer should discover that for the price of a bushel of sixty-cent wheat he cannot buy at a bakery three ten-cent loaves of bread."¹)

The very fact that the estate of a bakery magnate, recently probated, is valued at sixty million dollars, would warrant an experiment of the kind referred to.

What Federal Control Means

Why we should so insistently oppose an increase of Federal power has seemed to some Catholics a somewhat strange idiosyncrasy. Yet it is not such, but rather a fear of what unrestricted growth of Federal power would mean in the end.

Earlier in the summer the *Daily Catholic Tribune* printed a bit of information which emanated from Washington, declaring:

"Secretary Mellon imposed censorship on the Public Health Service as an outgrowth of a recent radio broadcast in which it was suggested that less meat be eaten in the summer. The advice brought wholesale protests from livestock associations and meat packers to the White House and Treasury Department."

Evidently, even this order did not seem to assure the desired protection to the packing interests, since Under-Secretary Ogden L. Mills, as we learn from the same despatch, thought it necessary to instruct the Public Health Service, a branch of the Treasury Department, "to submit radio broadcasts and press releases to his office, to be approved before being issued."

This interesting bit of information was brought to our attention by one of our readers, who at the same time commented on it as follows:

"The action of the Treasury Department affords a concrete example of what Federal control means and whose interests it is most likely to protect. Supposing the advice to eat less meat in summer to be sound—the Department's orders do not seem to gainsay it—the policy of Federal control nevertheless appears to be: 'action in behalf of the welfare of our citizens must not conflict with the interests of big business.' At any rate, this incident may well serve as an argument and a warning against Federal control over other activities, such as education, for instance."

The occurrence has not at all astonished us; our opposition to the extension of Federal power is based largely on the assumption that the framers of the Constitution provided wisely when they refrained from granting the Federal Government the power to interfere with the domestic affairs of the states. It is the duty of the present and coming

generations to insist that the principles of self-government of the component parts of the nation are not violated.

Democracy and the Hard Rock of Finance

The recently published Report of the Committee on National Expenditures, of Great Britain, appointed on March 17 of the present year, following an overwhelming vote in the House of Commons on February 11, favoring the establishment of an inquiry into the Budget position, deals with problems of more than mere local interest or importance. Thus the stricture, contained in the Majority Report, that "the best devised machinery of financial control will be of little avail if the will to control be absent. . ." deserves thoughtful consideration on the part of the people of our country likewise.

"The electoral program of each successive party in power," the Majority Report declares, "particularly where it was formerly in opposition, has usually been prepared with more regard to attracting electoral support than to a careful balancing of national interests. When the time comes to put that program into force, matters which had formerly appeared easy and attractive are found to involve such grave questions as whether the proposals are administratively possible, whether they will have the desired results, whether the country can bear the cost; whether, in short, they are really in the national interest. It is almost inevitable that a new Cabinet should find itself driven to the conclusion that many of its promised reforms ought not to proceed, but it has a difficult course to steer before it can persuade its supporters in the House to recognize this in view of their pledges so freely given to the electorate. The problem is a serious one, and it is hardly for us to suggest a solution; yet a solution has to be found if democracy is not to suffer shipwreck on the hard rock of finance."

The problem referred to is an American one perhaps to a greater degree even than it is a British one. It is a problem of democracy, to the extent that modern democracy is represented by political parties. Making it questionable whether, what we have accustomed ourselves to call democracy, is democracy at all.

Contemporary Opinion

It is inevitable that the entire banking system must be socialized in the public interest.

PROFESSOR COLSTON WARNE

Bankers are the uncrowned kings of nations. The economic life of nations which have gone in for large-scale industry is in their keeping. They control credit which is the life-blood of industry and trade. Since politics is two-thirds economics, those who control the latter, to a great extent control the former. So it comes to pass that the politician and the statesman in highly industrialized countries are mere mouthpieces, not to say puppets, of high finance. So it also comes to pass that, when the financier actually speaks out, as he does sometimes at the general meetings of banks, his voice compels greater attention than that of the man of Government. Men may agree or disagree with these oracles. But none may treat their utterances with

¹) *The Nation*, vol. 133, No. 3448, p. 124.

contempt, so greatly do their diagnoses and prognoses influence political theory and practice.

The Week, Bombay

When all is said and done, to the follower of Christ what is worst in war is not death or bloodshed, but hate; hate which is not confined to war. War stirs passionate enmities; the alliances it provokes are founded not on a common love, but a common hate; and hate precedes war, inspires it, inflames it. We must cast out hate.

Disarmament of the spirit—that is our task who are Christ's followers. We are less concerned with fleets and armies; our business lies with the soul. We are not politicians, but teachers of the Gospel. We are to teach the law of Christ.

It is for those called to the governance of nations, and indeed for all who share citizenship and its responsibility, to say what is in practice the expression possible in our day of this particular following of the counsels of Christ.

And, furthermore, we cannot hope to get men to lay aside hate unless we can get them to substitute for it its supplanter, love, not love of men as the basis of world peace, but love of God.

P. BEDE JARRETT, O. P., M. A.¹⁾

Throughout this year's annual Congress of the Co-operative Union (of Great Britain) there has been a deep interest in disarmament and peace between the nations. It was emphasized by the President in his opening address with a message from Viscount Cecil, who thanked the Co-operative movement for its sustained support of the League of Nations Union. Echoes of the same idea were loud in the speeches of the delegates from European countries, and in the final session a resolution on the limitation of armaments was carried enthusiastically to the effect that "Realizing that the whole future of international co-operation largely depends upon the results of the first general conference for the reduction and limitation of armaments, this Congress earnestly requests His Majesty's Government to use all its influence to secure such real and substantial reduction at that conference as would be represented by an all-round cut of one-quarter in the total amounts provided for military expenditure in the budgets of all countries other than those that have accepted restrictions on their armaments through the Peace Treaties." On that note the Congress concluded.

*The Economist*²⁾

All progress is an illusion if there impends over it the possibility of the disaster of world war. Even so vast and intricate and beautiful a thing as civilization can commit suicide like an individual. Modern war is a loaded pistol, aimed at the heart of civilization itself, with its hair-trigger held by an unsteady hand. The approaching disarmament conference will probably show us whether the size and de-

structive power of that pistol is to be increased or decreased, or the hand rendered more unsteady. Curiously enough, the controlling voices at that conference will be the voices of the great nations which have armed on the theory of offensive preponderance as a defensive measure, but the question to be decided by the conference is not whether this or that nation, by obstinate insistence upon momentary military strength, can achieve, at the expense of traditional enemies, some territorial or economic advantage, but rather whether the pride and obstinacy of some particular nations will force the world to live in a powder magazine until the final explosion sweeps away the strong and the weak alike. The hope of the disarmament conference lies not in the statesmen of the world but in the peoples of the world, and the strength of the peoples of the world at that conference depends not upon the knowledge or goodwill of a few elect and thoughtful spirits, but in the extent to which popular knowledge is thorough and deep and so fortifies the representatives of the people with the support of an informed and resolute public opinion.

HON. NEWTON D. BAKER¹⁾

The state exists for the good of human beings in general and in particular. Under no circumstances do these human beings exist merely for the good of the state. This doctrine of the absolute power and paramount importance of the state is purely pagan. Christianity squelched it for a time. It began to creep back again into men's minds when pagan learning was so eagerly studied in the classical revival of the fifteenth century. In the next century the Protestant religious revolt gave it new impetus. "Reformers" were willing to concede almost anything to the civil rulers to gain their support. Popes were driven to wink at many encroachments on liberty by the kings of France and Spain, lest these break away altogether from the Church. It was a splendid opportunity for would-be tyrants and there were plenty of them on hand to make the most of it.

The American Revolution was an act of faith in Mr. Jefferson's doctrine of human freedom; an act of abjuration of the doctrine of state despotism, whether exercised by kings or parliaments. In America the sound Catholic teaching—that man as man has certain rights which no power can suppress or take away—was accepted as the very foundation of our republic.

Now we see the old pagan theory of the omnipotent state advanced by half-baked philosophers, and by fanatical uplifters—nay, on one occasion, by a President of the United States. It is high time to rouse ourselves against this poisonous theory—a theory at once un-American and un-Christian, abhorrent to God and noxious to man.

The Catholic Virginian,
Richmond, Va.²⁾

¹⁾ World Economic Planning. Convocation Address at the Institute of Politics, Williamstown, Mass., July 30, 1931.

²⁾ Issue for Sept., 1931, p. 6. While the editorial was in press, this year's convention of the C. V. adopted a strong resolution emphasizing the same thoughts.

¹⁾ Provincial of the Dominicans in England.

²⁾ London, Vol. 112, p. 1148.

SOCIAL REVIEW

CATHOLIC ACTION

There is a students' Sodality in India which is maintaining the historic claims of this institution, but often at present merely a shadow of its former self.

According to the Catholic press of that country, for the full years now the St. Xavier's Charity Brigade, an association of students in St. Xavier's College, Calcutta, under the direction of seniors, been working to relieve enormous distress caused by unemployment. They visit hospitals as well as families and give out money, food, and clothing.

It is announced by the Rev. Dr. McQuillan, chaplain to the Scottish Catholic Land Colony, Broadland Farm, Symington, Lanarkshire, that it has been decided to open a farm in Dumbartonshire at Marinas as a training center for girls and young women.

There," says Dr. McQuillan, "we hope to teach these prospective farmers' wives the woman's share of work on the farm and re-introduce the old homecrafts which are read now only in poetry books."

On December 15, 1931, the Seventh Annual Catholic Basutoland Social Course will commence. It will be held at the Marist Brothers' College, Maseru. The aims of the course are (1) the continued education of an elite of Catholic Native Bachelors in educational matters, social sciences, and social work, and (2) the furtherance of Catholic social action in accordance with the instructions of the Pope.

The organizers of the course are the Bishop, the Spiritual Adviser of the Central Head Office of the Catholic African Missions in Basutoland, together with the Secretary for Human Catholic schools, and the spiritual adviser of each organization. The lectures on Agriculture will be on the field of agriculture, air, moisture, manure, crop rotation, seed selection. The lectures on the Psychology of Living will be on human needs, material goods, saving, waste and remedies.

The attempt to introduce divorce in Trinidad met with the stern opposition of the Catholics of that colony. At the meeting of the clergy of the island, held at San Fernando on the 21. of April of this year, a uniform method of sending resolutions protesting against the introduction of divorce, was recommended to the parishes, in a letter addressed to the clergy and people of Trinidad by Most Reverend John Pius Dowling, Archbishop of Port-of-Spain. On August 19, the resolution was once more brought to their attention by his Grace, who was, in closing:

"As long as the matter remains undecided, there must be no slackening of interest or prayer or social effort on our part. Many Catholic newspapers in America and Europe have already reached and published the inaccurate conclusion that 'Trinidad has lost its prestige of being one of those countries where there is no divorce.' Such statements should be corrected."

Approval and patronage has been granted by Cardinal Bourne to the South of England Catholic Land Association, and an office has been opened in London. The association, which has been in process of formation during the past few months, intends

to work on the lines of the already existing associations in Scotland and the Midlands, which function under the patronage of their respective Archbishops.

The associations propose to work toward freeing Catholic families and individuals so far as possible from the servitude and insecurity inherent in the proletarian status, whether urban or rural, by providing facilities for land settlement and small ownership, at the same time keeping in view the great importance to Catholics of not isolating them from a truly Catholic social life. The great aim will therefore be the settlement of groups, which it is hoped to make large enough to support a priest and school, whereby the spiritual needs of the settlers and their children can be properly ministered to.

The Transkeian co-operative movement, which Fr. Bernard Huss has been organizing for the last five years, is making steady progress, and in the Transkeian Territories, South Africa, there are now 28 co-operative credit societies, the *Southern Cross*, of Capetown, reports. A conference of delegates from these societies, held last November, drafted legislation for the registration and control of co-operative societies, and prepared model rules and simple accounting methods.

One society has £3,000 (\$15,000) in circulation among its members in the form of loans for agricultural developments and a reserve fund of £500. The aggregate funds of these societies amount to over £25,000 (roughly \$125,000).

There is a considerable hostility against this movement on the part of the European traders, and Fr. Huss has himself been threatened with physical violence because of his energetic efforts to extend co-operation among natives. In one of the Protectorates even some of the Magistrates are unsympathetic; a sharp contrast to the emphatic support given by the Chief Magistrate and the magistrates generally in the Transkei.

CHILD WELFARE

The recent International Conference on African Children at Geneva, organized by the Save the Children International Union, is said to have been a success. The British Government sent nine experts, all of whom took part in the discussions. The Belgian and Italian Governments were also represented.

Missionaries, both Catholic and non-Catholic, were conspicuous by their numbers. In addition, several Negroes from Africa and America were present and took an active part in the discussions and the work of the different commissions.

The Conference decided that a permanent centre of information regarding African children should be constituted in Geneva, and that this task should be entrusted to the Save the Children International Union. The new centre will continue the work begun by the Conference, and will summon, when necessary, further general or regional conferences.

CO-OPERATION

The Education Department of the British-Canadian Co-operative Society of Sydney Mines, Nova Scotia, early in the summer gave a message over the radio explanatory of its work. This society commenced in 1906, and celebrated its 25th anniversary by an exhibition and flower show in September.

It was started by a few men, chiefly miners, who had migrated from England and Scotland early in the century. There were only 88 original members; but now the mem-

bership totals 3,530 with a share and loan capital of over \$259,000. The society has a bakery and pasteurizing milk plant, and in addition to trading success, has organized an education department and a Women's Guild. Its 150 employees work under trade union conditions. At the celebration referred to the operations of the society were explained and a vocal and instrumental concert was given, enabling the people of Canada to get an idea of a co-operative propaganda meeting.

The Secretary of the Principal Co-operative Union (Belgrade), Mr. Varga, has recently published details of the present status of the co-operative movement in Yugoslavia. (The Principal Union includes 21 different types of co-operative, such as credit, purchasing, machinery, livestock, wine, milk, grain, fruit and agriculture. Its principal representatives among the population are teachers and priests, not less than 1,200 of the members being teachers.)

According to Mr. Varga, there were at the end of 1930, 32 controlling co-operative unions, 18 subunions and central unions, and 7,029 local co-operatives of all kinds. The local co-operatives were divided as follows:

	Number	Percentage of whole
Credit co-operatives	4,418	62.88
Purchasing-selling-consuming co-operatives	1,172	16.67
Agrarian units in the form of co-operatives	503	7.14
Livestock and pasturage co-operatives.....	197	2.80
Milk products and cheese co-operatives.....	126	1.79
Various co-operatives	126	1.79
Trade and handicraft co-operatives.....	92	1.30
Construction co-operatives	81	1.15
Wine co-operatives	62	0.88
Health co-operatives	61	0.87
Machinery co-operatives	59	0.83
Electric co-operatives	47	0.67
Fishing co-operatives	38	0.54
Grain co-operatives	28	0.40
Oil co-operatives	19	0.29
	7,029	100.00

That the co-operative movement in Yugoslavia is rapidly growing may be seen from the following table, which shows the increase of the various types of co-operative in existence at the close of the year 1930 as compared with similar figures for 1927:

	Increase in Number since 1927	Increase in Percentage
Livestock and pasturage co-operatives	139	239.6
Wine co-operatives	34	121.4
Health co-operatives	31	103.3
Machinery co-operatives	25	73.5
Construction co-operatives	31	62.0
Trade and handicraft co-operatives.....	32	53.5
Credit co-operatives	1,942	43.9
Oil co-operatives	4	26.6
Milk product and cheese co-operatives	21	20.0
Purchasing-selling-consuming co-operatives	193	19.7
Electric co-operatives	3	6.8
Fishing co-operatives	2	5.5
Grain co-operatives	28 (None in 1927)	

The above table shows in which directions the co-operative movement in Yugoslavia is expanding most intensively. In the first rank are the so-called productive co-operatives of agricultural nature, co-operatives having to do with the improvements of livestock leading.

PRICE OF FARM MACHINERY

The Attorney General of the State of Missouri, Stratton Shartel, has instituted an investigation into

the price of farm machinery in his state. He has published the following announcement:

"This department is investigating the price of farm machinery being paid by the farmers of this State. It has come to our attention that these prices have not been materially reduced during the past few years. In other words, these prices have apparently not responded to the lower cost of labor and materials.

"Therefore there must be some arbitrary and artificial method by which the prices of farm machinery are kept on a higher basis. The farmers of this State are receiving very low prices for what they produce, and it is unjust that they should have to pay prices for farm machinery which are out of line with present conditions."

FARM TENANCY

Establishment of rural community organizations which would assist tenant farmers in purchasing farms and thereby promote greater economic independence to agriculture was advocated by Miss Mae A. Schnurr, Assistant to the Commissioner of the Bureau of Reclamation, Department of the Interior, in an address at the annual meeting of the Georgia State Chamber of Commerce, held at Tifton on September 11.

Various bills introduced in Congress to provide for some such plan have failed of enactment, "but I have no doubt," Miss Schnurr declared, "that eventually some plan must be put into operation."

Tenant farming is not the answer to the present agricultural problem, but "an owner on every farm is," Miss Schnurr stated. Organization, however, she added, is necessary for the carrying out of such a program, which must have with it the provision of credit "at a rate of interest agriculture can pay." The speaker declared also that "there could be no more opportune time than the present for a back-to-the-farm movement in the South."

With more Illinois farms than ever before in the history of the state being operated by tenants, one key to a more prosperous agriculture for the State is the better organization of these farms, says H. C. M. Case, head of the Farm Organization and Management Department, College of Agriculture, University of Illinois. Studies which the college has made show that within the same community there is a difference of more than \$10 an acre in net returns on different tenant farms. Slightly more than 43 per cent of all farms in the State are run by tenants.

Farms operated by tenants on the average produce lower crop yields and keep less livestock than owner-operated farms, Mr. Case reported. This means that the total income an acre is less on tenant farms than on owner-operated ones. Of equal interest is the fact that tenants as a group operate their farms with less labor cost, less equipment cost and less total expense than owner-operators in the same community who are selling their products on the same market.

CAPITALISTIC FARMING

Opposition to co-operative farming by chain stores or other large groups was voiced by Andrew L. Felker, Commissioner of Agriculture, New Hampshire. "Co-operative farming by large financial interests would seriously jeopardize the very stability of our present economic system and the Government," he said.

"It would break up," he continued, "that group of 6,000,000 home-owning farmers in this country who help to make up the backbone of its stability and soundness

would reduce hundreds of thousands of them to the comparative position of the tenant-holders of old England and the former peasants of Russia. Other untold numbers of farmers would be forced into other fields of endeavor because of an unwillingness to farm under masters who would take the bulk of whatever profit their efforts might produce."

WAGE REDUCTIONS

An Addendum to the Macmillan Report (of the Committee on Finance and Industry, presided over by Lord Macmillan), is signed by Sir Thomas L. S. Clouston, Messrs. Ernest Bevin, Reginald McKenna, J. M. Keynes, J. F. Taylor, and A. A. G. Tulloch, expressing their view of England's economic capacity in the following words:

"We are not convinced that we cannot in the long run, when all our productive resources are at work, continue to support permanently, and even improve, our existing working-class standards.

"It may well happen, if we gain a little breathing space, that the recovery of world prices, the revival of business optimism, the reorganization of the older British industries, and the steady increase of technical efficiency may eventually render unnecessary a reduction in the prevailing level of salaries and wages."

COMPULSORY VACATIONS FOR WORKINGMEN

Annual holidays with pay for all workers in France recently made compulsory by law affords a sharp contrast to the voluntary arrangement between employers and employes in the United States. The French law provides for 8 days after the first year of service and 15 annually thereafter.

The annual holiday must be uninterrupted. The daily allowance shall be equal to the normal wage estimated on the average of the previous six months. The time when the holiday shall take place may vary, but, in the event of a disagreement, the justice of the peace shall act as arbitrator.

Any absence from employment on account of sickness, maternity, and similar causes shall not affect the holiday. However, if the employee is absent more than one month, the holiday may be postponed. Since the holiday is compulsory and the employee is paid, he cannot be employed elsewhere. If he does he will be prosecuted.

FAMILY ALLOWANCE

The annual report of Comité Central des Allocations Familiales indicates that at the end of 1930 the number of wage earners in France enjoying the benefit of supplementary allowances in addition to their pay, based on the number of their children, was 1,850,000, as against 1,820,000 at the end of 1929. The total number of beneficiaries at one time in the year rose, as a matter of fact, to 1,880,000, but subsequently declined by 30,000 units, owing to the economic slump. The increase in the total expenditures during the year was 38,000,000 francs.

As is known, the supplementary wages allowances paid in respect of each child form only one aspect of the work of these purely voluntary organizations of France, founded and supported by employers, who support the whole cost of them. They also comprise a long list of maternity, sickness, convalescence and other benefits. The national insurance plan, which came into operation last July, includes maternity benefit in the case of women who are wage earners and thus contributors towards compulsory insurance. The associations granting these allocations familiales base maternity benefit on the child alone, no matter whether the father or the mother is a wage earner. Many of the associations continue to make maternity allowances, independent of whether the beneficiary is insured or not.

EMPLOYEES-BROTHERHOOD

Following up a campaign of steady and persistent activity during the last few months, the workers of the Brooklyn Edison Company have now launched their own organization, to be known as the Brotherhood of the Brooklyn Edison Employees. Reviewing the company's policy of lay-offs, speed-up and spying, the declaration issued by the men on August 16 declares: "Under these conditions the employees of the company were confronted with the only alternative open to them, namely to organize in order to effectively protect their interests."

One of the first acts of the Brotherhood was to send a letter to President Hoover demanding the withdrawal of the name of Matthew S. Sloan, president of the Brooklyn Edison Company, from the list of members of the advisory committee formed to assist Walter S. Gifford in relieving unemployment during the coming winter. Mr. S. William Levich, secretary of the Brotherhood, calls attention to the lay-off of over 2,000 men in March and April, 1931, by the Brooklyn Edison Company, and points out that the name of Mr. Sloan "cannot appropriately be included on a committee for unemployment relief." This aroused widespread discussion in the press of New York City.

SURVIVAL OF SMALLER INDUSTRIAL UNITS

"The small manufacturing plant employing 500 workers or fewer has a definite place in the American industrial picture, is likely to increase in importance during future years, may in time grasp industrial leadership from our present industrial giants." This was, according to the *Business Week*, the consensus of the first conference on management of smaller industries, held in Silver Bay, N. Y., in August. It expresses the views of Franklin D. Roosevelt, Governor of New York, Virgil Jordan, Burnham Finney, Ely C. Hutchinson, J. P. Jordan and others gathered to discuss methods by which smaller industries may achieve this preferred industrial position.

They cited flexibility in operation, closer control over activities, ideal personnel relationship between management and men as some of the reasons why smaller industries will survive and grow in importance, why many great corporations resulting from mergers or rapid growth are remodeling their management policies along small-industry lines. Several speakers drew from the record the conclusion that the mergers are not generally making good, proving the superiority of the small plants when properly managed and leaving the smaller industries as the country's greatest hope.

CENSORSHIP

Removal of Shakespeare's play, "The Merchant of Venice", from the required reading list in the English courses in Syracuse (N. Y.) high schools has aroused pointed objection by the National Council on Freedom from Censorship. Gordon Moss, Secretary of the Council, wrote on September 11 to Dr. G. Carl Alverson, Superintendent of Schools in Syracuse, questioning the advisability of the ban, which was established because the play had been condemned as a libel on Jews.

Many authorities maintain, said Mr. Moss, that it actually was written to effect better understanding of the Jewish race. If this ban against a classic stands, he contended, it would set a dangerous precedent.

Our Lady's Bishop

V.

During his journeyings Bishop Gross was often called upon to address Protestants on controversial topics. Though he was unflinching in his presentation of Catholic doctrine, yet, to summarize a rather lengthy article by one who heard him, "his manner was so courteous and his language so entirely free from anything offensive that no one could have felt offended at anything he said."

On one of these occasions, Gen. Robert Toombs, called by Gen. Longstreet the "Georgia Fire-eater," was among his hearers. The aged warrior was so delighted with the speaker that he pressed him to come to his home for a few days' hospitality. During the Bishop's stay there, the editor of the *Washington Gazette* chanced to drop in and was thus enabled to obtain a first-hand impression of the General's guest. "Those who met him socially," he afterwards wrote, "were as much pleased by his affable manners in private as by his lectures and sermons in public."

Even before the Visitation had started Bishop Gross had determined to build a Cathedral in the city of Savannah. In a diocese that boasted of so few Catholics this was a stupendous and, to many it seemed, a foolhardy undertaking. In company with Bishop Persico, who remained in Georgia for a short time, he visited the churches of his diocese, everywhere stressing the need and advantages of such a church. After the sermons, birettas in hand the two Bishops would stand at the communion-rail and would themselves receive the offerings of the faithful. By November of 1873 enough money had been raised to begin work. The corner-stone was laid and Bishop Gibbons of Richmond preached, his eloquent sermon doing much for the cause.

There followed now for the Bishop the wearisome weeks and months of supervision while the building slowly mounted heavenward. The years 1874 and 1875 witnessed a depression in business throughout the country. As a result the Catholics of Georgia, who at first had embraced the idea enthusiastically, began to lose interest. Indeed, as one of the newspapers of the day remarked, were it not for Bishop Gross the project might have been indefinitely postponed. He himself went north, where by his lectures he obtained money enough to have the work continued. Finally, in 1876, the Cathedral stood ready for divine service. It had cost \$200,000, a gigantic sum in those days, and, what was even more remarkable, it was even then almost entirely free from debt. With the loyalty of a true Redemptorist the Bishop dedicated his Cathedral, as¹⁰⁾ he did his whole diocese, to Our Lady of Per-

petual Help. His first work as a Bishop had been crowned with success.

On one occasion, referring to his life as a Redemptorist, Bishop Gross said: "I am a missionary by vocation and my life has been made up of missionary work to a very great extent." And even now, though burdened with the crozier and the mitre and the financial worries inseparable from his office, he was still at heart a missionary. Clippings from newspapers of the day as well as his own interesting letters reveal his missionary wanderings along the "highways and byways" of Georgia. And, as the Rev. Joseph Mitchell, the present pastor of St. Patrick's Church, Savannah, assures us, even today in the most abandoned sections of the diocese, the older people still recall the frequent visits of Bishop Gross to their homes. Moreover, whenever the Catholics of the neighborhood he visited were assembled, his Lordship seldom neglected to preach. Indeed, it was his custom to speak once a day; but, for the sake of variety, as he himself informs us, this number would often be multiplied by three or four.

During one of his numerous trips through Georgia, the Bishop chanced upon a settlement of Germans, mostly Catholic. Though established in his diocese many years before, they had no opportunity of learning English, and as German-speaking priests were not available, these unfortunate people had been deprived of the Sacrament of Penance for fifteen years. Imagine their delight, then, when Bishop Gross, a fluent German scholar, after addressing them in their native tongue proceeded to hear their confessions—a case typical of others in the zealous Bishop's experience.

What caused his Lordship the greatest sorrow were the evils resulting from mixed marriages. He now readily understood the Church's uncompromising attitude on this much-discussed question. He saw that not only did such marriages breed religious indifference, but, in the majority of cases, the Catholic party, following the line of least resistance, soon gave up altogether the practice of his or her own religion. But, worst of all, the children of such marriages were, in many cases, not even baptized, or if baptized, allowed to grow up in total ignorance of their religious duties. No wonder that the Bishop, well-nigh in despair at the abandonment of his flock, should write: "My heart almost breaks when I think of the many sections of this large diocese where a priest has never visited."

To ameliorate somewhat this lamentable state of affairs, Bishop Gross applied a remedy in which he had placed implicit trust, namely, the giving of missions. He engaged missionaries from various religious orders to preach constantly throughout his diocese. Thus, in the annual report of his own missions left us by Father Francis Weninger, S. J.,

the whole Southland". Bishop Gross has also the honor of having established in Georgia a preparatory school for boys studying for the priesthood. It was the first Catholic school of the kind erected in the diocese.

¹⁰⁾ This building is still one of the landmarks of the city, and in a "History of the Archdiocese of Baltimore", published some years ago, the author pays it this glowing tribute: "It is still the most magnificent and imposing church structure in Savannah, indeed one of the finest in

ere are recorded numerous visits to Georgia. But, as was to be expected, circumstances did not permit the grand solemnities, attendant upon missions in our well-organized northern dioceses. In fact, the Bishop himself tells us that in one series of missions in which he himself took a personal part, they preached "in courthouses, city halls, and, in one place, even gave the mission in a Methodist meeting-house." Describing this same missionary tour, the Bishop highly commends the fair-mindedness of the Protestants. For instance when the missionaries arrived at Rome, Georgia, they were surrounded by a band, composed entirely of non-Catholics. Unfortunately this display of good will did not long continue, owing to the fact that the secession of the Protestant church, an apostate Catholic, "who had always shouted the loudest and sung the fiercest at all their prayer-meetings", was won back to the true fold, much to the chagrin of the Protestants, who had publicly gloried in their conquest.

As is evident, such whole-hearted enthusiasm and untiring zeal for the welfare of his diocese, endeared the Bishop to his flock. But the appearance of a common danger knit the bonds of affection even closer. Three times during the dozen years of his episcopate did that grim spectre of death, the yellow fever, stalk unmolested through Georgia. But Bishop Gross, spurred on by the heroic example of Georgia's first two prelates who had fallen victims to the disease, steadfastly remained in Savannah, which was then called "the doomed city by the sea." Here, with a contemptuous disregard of death, he ministered the consolations of religion to the sick and dying. And, as a reward for his charity, as Father Stanton tells us in "The History of the Church in Western Maryland," he himself was twice stricken with the fever, his rugged constitution alone enabling him to overcome the ravages of the dread disease.

No account of Bishop Gross' episcopate would be complete without mentioning his work for the Negroes. The Civil War had settled, it is true, the question of slavery, but in its place arose the Negro problem. "What is to be done with the new freed-men?" was the question that puzzled statesmen and officials of our land. "How can we save their souls?" asked the Bishops of the Southern States.

In Georgia this problem was particularly acute, for the Negroes numbered over half a million. "These poor people," wrote Bishop Gross, soon after his arrival, "came originally from Africa, where for centuries they were plunged in the depths of ignorance, immorality and superstition. During the long years of slavery their condition was in no wise improved. Now, they are no longer subject to their former masters, and, surrounded as they are by the dangerous allurements of civilization, their lot is a truly miserable one."

There was but one means to break the iron fetters of sin, that bowed down the Negro, namely the grace that the Catholic Church alone could give. But this the Negro did not have. If, as a slave, he

practiced any religion at all, it was that of his master, and in Georgia the majority of these slaveholders were Protestants. Another element that added to the difficulty of the situation was the presence of Baptist and Methodist ministers among the people. The power of these men was unquestioned, for they were skillfully organized and well financed and it seemed that the Catholic Church with its stern demands of morality, its woeful lack of laborers and money, had little hope of obtaining a strong foothold. Yet the history of our Bishop's rule is to a very great extent the solving of this troublesome problem. What motives inspired him in the discouraging task were revealed in his simple but eloquent sermon on "The Mission of the Colored People", which he delivered before the assembled Hierarchy of the United States during a session of the Third Plenary Council of Baltimore. He declared in part: "We Catholics should remember that the colored people should be dearer to us from an even higher motive. They were created by the same God, are children of the same common father and mother, Adam and Eve, and were destined to see God and possess Him for all eternity. Remember too that Jesus Christ shed His last drop of blood to redeem their souls and that they are therefore immeasurably dear in His eyes."

Himself a religious, the Bishop realized that only a religious Order could grapple with so difficult a problem. His first care, then, was to communicate his plans and wishes to the venerable founder of the Benedictines in the United States, Rev. Boniface Wimmer. The latter was touched at the young Bishop's stirring appeal and agreed to send to Georgia two members of his own community with the comforting assurance of more to come. Bishop Gross was overjoyed at the news, for, as he wrote in one of his letters, "no Order in the world is better fitted for the conversion of the Negro than the world-famous Order of St. Benedict."

The work was begun in Savannah. Now that this city could boast of a beautiful Cathedral, the former church was transferred to the Benedictines for the sole use of the Negroes. A school, so indispensable in every parish, soon followed, and, in the course of time, an orphan asylum also. But even with such striking results as these the zealous Bishop and religious were not fully satisfied. And very soon an opportunity occurred which enabled them to extend their ministerial labors. Not far from the city of Savannah was an island called by the rather unusual name "Skidaway". There the Bishop purchased a large stretch of property which he placed at the disposal of the Benedictines, and in this spot a school for the older Negro boys was quickly established. With an eye to the practical, different trades were taught, and thus, when the colored boys left the institution, they were well-qualified to obtain a decent livelihood.

During one of his periodical missions in Georgia the indefatigable Father Weninger, S. J., paid a visit to the island and thus records his impression: "What a noble and at the same time difficult under-

taking! The island can be reached only in small boats, and as the sea is at times rough, for it is the Atlantic Ocean, the journey is very dangerous. An ever-recurring source of danger are the floods that sweep over the island during the stormy weather. Yet the Benedictine Fathers remain here and continue their work. Honor to whom honor is due!"

The success of Skidaway Island was due in no small measure to the encouragement and support of Bishop Gross, as Father Oswald Moosmueller, the Benedictine in charge, did not hesitate to acknowledge. In fact, this learned priest dedicated to Bishop Gross for this very reason, his historical work: "Die Europäer in Amerika vor Kolumbus."

But the prelate's efforts in this line were by no means confined to his episcopal city. In most of the more populous Negro settlements he had built a church and school for the Negroes' exclusive use. And though his limited finances and the fewness of laborers prevented him from executing all the plans he had hopefully visioned, he achieved nevertheless a very substantial measure of success. It was this success that enabled him to be named spokesman of the Southern Bishops on this knotty problem at the Third Plenary Council of Baltimore. And undoubtedly the Editor of the *Catholic Mirror* was not exaggerating when in the issue of Nov. 12, 1898, he paid Bishop Gross this compliment: "He has always manifested great interest in the freedom of the Negro and has done as much for their interest probably as any other man."

STEPHEN McKENNA, C. SS. R.

Collectanea

Among the theological works written by the distinguished German-American convert, Dr. Eduard Preuss, before his conversion there was one opposing the dogma of the Immaculate Conception. This volume, which reveals the learned author to have devoted much time searching all available sources, both Catholic and Protestant, for arguments to sustain his thesis, was even translated into English and published at Edinburgh in 1867. The translator was George Gladstone, with whom Dr. Preuss may have established contact during a sojourn in Scotland. For this country he had a predilection, which he admitted in some of his articles, published in the daily *Amerika*, whose editor he was for a quarter of a century.

Writing over sixty years ago, Dr. White, author of the Appendix to Darras, General History of the Catholic Church, praised the Irish as the most important factor responsible for the growth of the Church in America. However, a footnote admits: "The Catholic Germans have shown great zeal and energy in our larger cities, and particularly in the region of the Northwest. Some of the largest and most tasteful edifices for divine worship have been erected by their active and liberal efforts."¹)

While the reference to the Northwest may be accepted as including the rural activities of our peo-

ple there, the author of the statement either had no knowledge of, or was not willing to concede the efforts of the Catholics of the German tongue in America on behalf of Christian education, the Catholic press, the establishment of institutions of charity, etc., etc. The praise accorded these pioneers, many of whom went into the wilderness to establish both a home and the Church, is in fact all too meagre, when compared with their achievements even at the time when White wrote.

The custom of the Central Verein to remember the Holy See with expressions of devotion and contributions, dates from its earliest history. A document that remained unpublished in the Proceedings of our organization testifies to the presentation of an offering to Pius IX in 1867, shortly after the Twelfth General Convention, opened June 10, at Pittsburgh. Unearthed from a volume of the *Herold des Glaubens*, the document, conveying the Pope's thanks and His Blessing to the President of the C. V., breathes a cordial tone. Evidently the bearer of the offering and the letter of presentation, sent by Mr. John Amend, a Msgr. Nardi, had been greatly impressed by the reception he had received. The entire newspaper report reads:

St. Louis, August 19. The following letter, addressed to the President of the German Roman Catholic Central Verein, Mr. J. Amend, has just arrived here:

"Rome, July 29, 1867.

"This morning, in the course of a private audience, I had the honor of presenting to His Holiness your gift, along with that of your pious Society, i. e. 6,000 francs in obligations of the Papal funds. The Holy Father accepted this offering with great kindness and sends to you and your family, as well as to the other members and their families, His Blessing, added to this writing by His own hand (the document is to remain your property). The Holy Father was visibly delighted especially because this offering comes from a country which enjoys His favor in a high degree. He further requested me to thank you personally, and retains your communication as a remembrance.

"Please accept, esteemed sir, my most cordial greetings, with which I have the honor to remain, in faithful devotion,

FRANCIS NARDI.

Prelate to His Holiness"

Another proof of the devotion of the C. V. for the Vicar of Christ, hitherto apparently unrecorded in C. V. publications, is an "Address of the German Roman Catholic Central Verein to the Holy Father, Pius IX.," discovered in the *Herold des Glaubens*, issue of July 25, 1869. This document, which we intend to publish in translation at a later date, is significant for several reasons: Ordered drafted by decision of the convention held at Chicago, and signed by the delegates present and the officers of the organization, it conveys to His Holiness the homage of the delegates, their belated congratulations on His golden sacerdotal jubilee, a prayer for the success of the Council of the Vatican, a statement regarding the newly inaugurated endeavors of the C. V. in behalf of Catholic immigrants, and a declaration of the decision of the Chicago convention to aid Bishop Henni in establishing and equipping his "Teachers' Seminary".

¹) Loc. cit. Vol. IV. p. 660, N. Y. 1867.

²) L. c. issue for Sunday, August 26, 1867, p. 324.

Central Verein and Catholic Action

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Reconstructing the Social Order

III

The Holy Father on Wages and the Worker's Family

(To many the exposition of the Pontiff's views regarding wages will appear of immediate import. Following Leo XIII, and enlarging somewhat on declarations, Pius XI. writes):

Those who hold that the wage-contract is essentially unjust, and that in its place must be introduced the contract of partnership, are certainly in error. They do a grave injury to Our Predecessor, whose Encyclical not only admits this contract, but devotes much space to its determination according to the principles of justice.

In the present state of human society, however, we deem it advisable that the wage-contract should, when possible, be modified somewhat by a contract of partnership, as is already being tried in various ways to no small gain of both the wage-earners and the employers. In this way wage-earners are made sharers in some sort of the ownership, or the management, or the profits.

(The Pontiff further declares "not one consideration alone but many must be taken into account" in estimating a just wage, continuing):

Entirely false is the principle, widely propagated today, that the worth of labor and therefore the equitable return to be made for it, should equal the worth of its net result. Thus the right to the full product of his toil is claimed for the wage-earner. Now erroneous this is appears from what We have written above concerning capital and labor.

Individual and Social Character of Labor

The obvious truth is that in labor, especially hired

labor, there is a social as well as an individual aspect to be considered. For unless human society forms a truly social and organic body, unless labor be protected in the social and judicial order, unless the various forms of human endeavor, dependent one upon the other, are united in mutual harmony and mutual support; unless, above all, brains, capital and labor combine together for common effort, man's toil cannot produce due fruit. Hence, if the social and individual character of labor be overlooked, it can neither be equitably appraised nor properly recompensed according to strict justice.

Support of the Workingman and His Family

(Important conclusions growing out of this double aspect and pertaining to the regulation and finding of wages are thus set forth):

In the first place, the wage paid to the workingman must be sufficient for the support of himself and of his family (*Enc. Casti Connubii*). It is right indeed that the rest of the family contribute according to their power towards the common maintenance, as in the rural home or in the families of many artisans and small shop-keepers. But it is wrong to abuse the tender years of children or the weakness of woman. Mothers will above all devote their work to the home and the things connected with it; intolerable, and to be opposed with all our strength, is the abuse whereby mothers of families, because of the insufficiency of the father's salary, are forced to engage in gainful occupations outside the domestic walls to the neglect of their own proper cares and duties, particularly the education of their children.

Every effort must therefore be made that fathers of families receive a wage sufficient to meet adequately ordinary domestic needs. If in the present state of society this is not always feasible, social justice demands that reforms be introduced without delay which will guarantee every adult workingman just such a wage. In this connection We might utter a word of praise for various systems devised and attempted in practice, by which an increased wage is paid in view of increased family burdens, and a special provision is made for special needs.

The State of Business

(Regarding the bearing the condition of any particular business and its owner has on the question of settling the scale of wages, Pius XI declares): "It is unjust to demand wages so high that an employer cannot pay them without ruin and without consequent distress amongst the working people themselves. If the business make smaller profit on account of bad management, want of enterprise or out-of-date methods, this is not a just reason for reducing the workingman's wages. If, however, the business does not make enough money to pay the workman a just wage, either because it is overwhelmed with unjust burdens, or because it is compelled to sell its products at an unjustly low price, those who thus injure it are guilty of grievous wrong; for it is they who deprive the workingmen of the just wage and force them to accept lower terms."

(Whatever the problem, it is not to be settled by the mandate of an employer or of the workers, for that matter. The Encyclical says): Let employers, therefore, and employed join in their plans and efforts to overcome all difficulties and obstacles, and let them be aided in this wholesome endeavor by the wise measure of the public authority. In the last extreme, counsel must be taken whether the business can continue, or whether some other provision should be made for the workers. The guiding spirit in this crucial decision should be one of mutual understanding and Christian harmony between employers and workers.

Is Dissolution of Benevolent Societies Warranted?

Too little attention was paid, we believe, to what amounts to the petering out of a considerable number of Benevolent Societies affiliated with the C. V. in the course of the past decade or two. One of our active members in New York City tells us in this regard:

"It is really a pity that so many societies here should have closed out and divided their funds among the remaining members in the course of the past ten years. In every instance the society had a good capital reserve, several thousand dollars, and, moreover, two of them discontinued for no other reason than inability to induce members to accept office and continue the functions of the society. This condition was partly due to the fact that the members had moved from the parish and consequently there was no cohesion between the scattered group."

Our correspondent suggests that if these societies had federated and established a center where their meetings could have been conducted, they, without doubt, would have been able to continue their activities. He is even of the opinion that the old downtown German parishes of New York will witness a renaissance in the near future, should the tendency to tear down the old tenements and erect in their stead modern apartments continue. "When that time arrives," he writes, "who would care to live outside of Manhattan and spend an uncomfortable hour or hour and a half on one's way to and from work every morning and evening. Many will gladly move back into their old parishes, provided they can occupy a modern apartment at a reasonable rent."

Because of this prospect, our correspondent questions the wisdom of permitting any more Benevolent Societies in Greater New York to disband. But he fears the outlook is just a bit beyond most of our people. Likewise, he says, the impression that the days of these societies are counted, has obtained to such a firm hold on the minds of members that it will be difficult to induce them to face about and prevent what has so long been considered inevitable.

He is even of the opinion that the liberality of the Benevolent Societies affiliated with the New York Local Branch of the C. V. is due in part to the consideration that the end is not far off. Consequently the members are willing to do good with the funds at hand, while they can. "At any rate," he tells us, "they no longer look forward, as of yore, to

accumulating financial resources, intended to guarantee sick and death benefit payments."

There is no fear on our correspondent's part that the C. V. will be abandoned; he is rather convinced that our members in Greater New York will continue with it at all hazards. "But the membership will consist more and more of individual members," he writes us, "rather than societies." Although we have insisted on the desirability of individual membership for sometime back, we would not wish to witness the forecast of our New York member to come true. The Benevolent Societies which founded the C. V., have by no means outlived their usefulness. Some reforms may be necessary; new ventures should be added, and in some instances it may be desirable to discontinue obsolete features. To permit, on the other hand, a society to fade away, is akin to permitting a noble old tree to die for lack of care at the proper time.

A Good Time to Found Credit Unions

A communication, recently addressed to the members of the Major Executive Committee of the C. V. by the C. B., suggested the desirability of creating interest for Credit Unions among our members. Shortly afterward, Mr. Henry B. Dielman, First Vice-President of the C. V., an attorney at San Antonio, Texas, wrote us, saying he considered our reference to this matter a timely one. It so happened that, on the very morning of which our letter had arrived, he had discovered just what difficulties are encountered by individuals who ordinarily lack banking connections. He writes us:

"A farmer, who holds about \$4,000 in various securities including Building and Loan Association Certificates, could not obtain a loan, to run thirty days, from a local bank even though the bank was assured that the Certificate which was for about twice the amount of the loan, would be paid after the expiration of the thirty days' notice, required by our Building and Loan Statute. Our banks generally are making practically no loans, and people who have no established credit rating with the banker cannot secure a loan at all.

"While I was in the bank on the above matter, another farmer related that his country bank, with which he has been dealing for many years, would not even lend him fifty dollars, unless he produced three co-makers of unquestioned financial ability. Our farmers quite generally have no credit standing whatsoever, and at the present time the lack of credit and its results are creating bad feeling among them, which will, undoubtedly, grow worse during the coming months. This ought to be a good time to advocate the creation of Credit Unions."

It is, because we know these conditions and believe that they favor the founding of Credit Unions, we are constantly admonishing our members to study this system of co-operative saving and credit facilities, which has proven a boon to the farmer and peasants of more countries than one. Were the Credit Union something new, something untried, we would not dare to recommend it to our members because it would be folly for them to experiment with an innovation of this nature at the present time. Realizing, as we do, that the Credit Union has an honorable history of usefulness in Germany and other European countries; in Canada and some of our Eastern States; in India and even South

ca, we do not hesitate to advise our members: maintain yourself with the possibilities offered by Credit Union, its methods of operation and facilities. Should conditions favor the organization of a Credit Union, do so, always remembering the obligation to operate it faithfully in accordance with its constitution and purpose, as well as the law, intended to protect those availing themselves of the advantages offered by this institution of mutual and self-help.

Credit Union Notes

Those of our members who fear to approach the question of establishing a Credit Union, should obtain encouragement from the information contained in the Annual Report for the year 1929-30 of the All-India Posts and Telegraphs Co-operative Credit Society. We learn from it that it now has a membership of nearly 7,500, and that, in consequence, it is considered to be becoming unwieldy. The expedient of operating branches has, therefore, been resorted to, and two of them have already begun.

This particular Credit Union started with 123 members and share capital of 704 rupees in 1912-13, while it has now 7,429 members, and its share capital exceeds 3 lakhs. For the benefit of those acquainted with the coin of India, let us state that a rupee has a value of 32.04 cents in American money, and that a lakh consists of 100,000 rupees. Consequently the resources of this Credit Union have grown from \$225 in 1912-13 to \$96,120 in 1929-30. Considering the purchasing power of money in India, which is on a silver basis, and the average income of the people, this is a worth while achievement which to emulate some of our own people should strive for.

* * *

Credit Unions almost invariably have a very modest beginning. Quite natural since any group of people commanding larger resources would not need these co-operative thrift and loan associations. That an humble beginning is by no means to be despised since it may and ought to be followed by substantial growth is the thought developed in an editorial note in the *Nebraska Union Farmer*, of Omaha, organ of the Farmers' Union of that State. Advocating participation in the co-operative credit associations sponsored by the Union, the editor declares that the inability of such an association to undertake a sizable task at the outset "is no argument against starting and growing," and continues: "We do not condemn a new-born baby because he or she does not immediately go out and husk corn or wash dishes. We do not refuse to rear a colt because he cannot take the place on the plow the day after he is born. A co-operative credit association must grow into usefulness just like a child or a colt. If properly nurtured—on deposits of savings—it will develop into a strong institution, able to meet large credit needs. Some rural credit unions in other countries, starting with only a few dollars, have in ten or fifteen years amassed resources of up to a hundred thousand dollars. An association with such resources is a considerable draft horse, financially speaking."

"What we need to do is to begin growing some financial draft horses of our own, just as we grow our work horses, without expecting them to take their full place in the harness at once."¹)

Many Catholics are little better than the "children of the world" in their diffident or even disparaging attitude toward humble endeavors. Yet they should be the first to nurture humble rather than large-scale undertakings because the former are more apt to represent efforts of those less favorably situated than the latter. The Credit Union should for this reason also exert a strong attraction on Catholics.

The Central Verein and the Young Men

The Conference on Youth Problems, held at Fort Wayne on August 24th and 25th, as part of the C. V. convention, instructed a committee to formulate the desires and intentions of the conferees, priests and laymen, in a resolution, which was later accepted by the Convention. The declaration is not only one of principle but is programmatic and informative likewise, and contains several recommendations that deserve attention:

The attitude of the Central Verein toward the young men is clearly indicated in the Constitution of the Society, which provides for a Second Vice-President, who—to quote By-Law XIV, Section C—"shall have special care of the young men of the Society, seek to co-ordinate their activities, interest them in the Society's work and activities, and find problems that may be especially interesting to them." This provision shows plainly that the Central Verein not only desires that the young men participate actively in its program, but even presupposes that they constitute an integral part of its membership and that they enter actively into its deliberations and proceedings.

We would in the first place express our appreciation that the Second Vice-President, Mr. C. J. Kunz, in the discharge of his duties, arranged for a special conference during this convention to learn of the activities of the young men of the Society in their respective States and to discuss their peculiar problems. We are pleased to note in passing that the response on the part of the young men and other interested delegates was so enthusiastic that a second conference was held.

By this fact and the interesting reports presented at these conferences we are more firmly convinced than ever that the program of the Central Verein does appeal to our young men and is actually receiving their active co-operation. We learned from these reports that the young men are active in proportion to the measure in which the older members associate the young men with themselves in the societies. Given work to do and responsibilities to share, under the guidance of their elders in the societies and with their sympathetic co-operation, the young men will prove themselves equal to the task. They will develop into the leaders the C. V. will need to carry on its blessed work in the future. We make bold to urge those fathers who have grown sons to interest themselves in our Society.

We would make it clear that we see no need of a separate national organization of young men, for the Constitution and By-Laws of the C. V. adequately provide for all desired activity on the part of the young men.

We do, however, express the wish that the Second Vice-President—in accord with By-Law XIV, Section C, Paragraph 4—obtain the consent of the President to appoint special representatives in each State or locality to aid him in his work among the young men.

We hereby request the President to appoint a Standing Committee on Young Men's activities—as provided for in By-Law XVII, Par. 3—"to foster a young men's movement, recruit them for our Society, and take a special

¹) L. c. issue of Dec. 24, 1930.

interest in their welfare." An active committee of this kind will not only satisfy, our young men, who wish to engage in Catholic Action, but will also contribute much to strengthen and perpetuate the good old Central Verein. In this case we plead for the co-operation of the State Leagues with the Committee.

We recommend to all State Branches the Wisconsin plan of training young men for Catholic leadership by holding oratorical contests.

Where conditions allow, we earnestly advise the establishment of District Leagues of Young Men's Sodalties as they exist in Missouri.

We would be pleased to see a report of the activities of the young men in Wisconsin, Missouri, Connecticut and other States, as given at our conferences, printed in the Official Proceedings of this Convention for the information of all State groups.

In conclusion, we, the younger members, express our gratitude for the encouragement given us in our efforts to participate in the activities of the Central Verein under its wise and zealous leaders, and we renew our pledge of loyalty to the C. V. in its noble work for God and Country.

While this declaration should prove of value to the priests and laymen already interested in the young men's movement in the C. V., it should likewise serve to arouse interest among leaders in State and District Leagues and in the societies themselves in the young men. The conference at Fort Wayne displayed sane vision, sincere devotion, and eager enthusiasm for the cause of the C. V. Its suggestions and recommendations should elicit the sympathetic co-operation of the largest as well as the smallest of the societies of men with the younger element.

The C. V. Conference on Youth Problems

One of the most gratifying developments in the C. V. is the movement, evidenced during the past few years, and at the Fort Wayne convention in particular, tending to provide for the young element opportunity to discuss their special problems and to engage in specific activities, without neglecting the general endeavors of our organization. Interest in the conference, arranged for Monday afternoon, August 24th, was so keen and general that the gathering, barely opened, was obliged to adjourn to the large auditorium, and that further it was found advisable to arrange a second conference for the morning of the 25th. Priests and laymen, from veterans in the movement down to the youngest delegate, displayed active and sincere interest.

Guided by Second Vice-President Mr. C. J. Kunz, Indianapolis, Rev. R. B. Schuler, St. Louis, Spiritual Director of the Young Men's Section of the C. U. of Mo., and others, discussions brought out a number of interesting suggestions. The findings and recommendations have already been communicated to the Catholic press by Mr. Kunz. Nevertheless certain recommendations should be noted here also: Thus that, where possible, parish societies or sodalities for young men between the ages of 17 and 25 be established, insofar as they do not exist, and that endeavors be made to induce youths to affiliate with them. That young men be encouraged to join Catholic Fraternal and Benevolent Societies at an early age. That, while separate State organizations of the young men in the C. V. are not to be favored, and the latter are to be encouraged to meet and work with their elders, nevertheless special meetings and even District Leagues for young men under the auspices of the existing State Branches are to be recommended.

In compliance with the By-Laws of the C. V., a

committee has been selected, which, under the direction of the second Vice President, is to study the problems affecting young men and their organizations and to promote the movement in the C. V. The committee, in addition to Mr. Kunz, numbers the following members: Rev. R. B. Schuler, Mo.; Carlo Balduzzi, Wis.; A. H. Schwartz, Connecticut; Frederick A. Gilson, Illinois; Ed. A. Koch, Ohio; Felix Stehling, Texas, and Vincent J. Obergfell, Indiana. The attitude of the Conference and the C. V. towards the issues in question is stated in a resolution approved by both gatherings.

With the C. V. and Its Branches

Arkansas Branch Meeting Proves Serious Devotion to Catholic Action

Attendance at the convention of any one of the majority of our State Leagues convinces one that the true strength of the C. V. lies in these organizations, which, to an extent, are, on their part, dependent upon the local and district leagues. In other words, the system of confederation which accounts for whatever successes the C. V. may have attained.

Going to Altus, Arkansas, shortly after this year's annual convention of the C. V., one gained the impression that even one of our numerically weakest state unions possesses at least the fundamental requirements necessary to a sound development of Catholic Action. The men present represented societies from all parts of the Arkansas valley, and were aided in their deliberations by a number of priests who, deeply concerned over the economic and moral tendencies of the present, realize the need of the laity engaging in Catholic Action. The Abbot of New Subiaco, Right Reverend Edward O. S. B., who was chairman of the Committee on Resolutions (these are to be published in the November issue of S. J.), was foremost among those who, through their presence and co-operation, encouraged both men and women to continue their efforts. The Abbot pontificated at the high mass on Sunday, September 6, while Rev. P. Placidus O. S. B., pastor of Altus, delivered the sermon appropriate to the occasion.

The attendance at the mass meeting on the same day shamed that of many a gathering, conducted on like occasion, in much larger cities. The school hall was crowded to capacity. The Governor of Arkansas, Hon. Harvey Parnell, a cotton farmer, granted the endeavors of the Catholic Union liberal praise and stressed the influence its members have had on the economic and cultural development of western Arkansas. Likewise, Subiaco College was by him lauded for having contributed more than its share to the upbuilding of that part of the commonwealth. Other speakers on this occasion were the Rt. Rev. Abbot Rev. Peter Post, O. S. B., Spiritual Adviser of the Women's Union, Rev. Placidus Oechsle, O. S. B., and the Director of the C. B. The officers, President Kramers and the Secretary, Mr. Jos. Schnitzer, submitted the annual reports, while delegates proposed a number of measures intended to promote the welfare of the organization. Accordingly, a committee of three is to be appointed, with instructions to organize Catholic Action throughout the state. In accordance with the motion of Rev. Joseph Pobleschek, C. S. Sp., an essay contest is to be inaugurated

the Union among the pupils of the parochial schools of Arkansas.

The initial event of the second day of the convention was the Requiem high mass for the deceased members of the Cath. Union of Ark., celebrated by Rev. Otto Loeb, whose parish the previous convention of Arkansas had held. Once the delegates had been called to order at the school hall, Mr. Bernard Barhorst, of St. Louis, pressed them on the nature and organization of the Credit Union. He granted the delegates an opportunity to question him, and almost two hours were spent profitably in this manner. Rev. Joseph Pobleschek, who has been interested in the Credit Union, announced that the first parish Credit Union to be organized in the state of Arkansas would, without doubt, be created in his parish of Conway in the near future. The balance of the morning and likewise the afternoon, were spent in discussing problems of the organization, ways and means to increase its usefulness, and the reading of the resolutions. When the convention had closed, with solemn benediction of the Blessed Sacrament and Te Deum, late in the afternoon, the opinion was quite generally voiced that the Catholic Union of Ark. had weathered the various storms of the fifteen years, and that from now on it should be able to increase its strength and influence.

The following were elected to hold office during the business year: Spiritual Director, Rev. Placidus Schiele, O. S. B., Altus; 1. Vice-Pres., John Dahlem, Altus; 2. Vice-Pres., George Hart, Jr., Little Rock; Secretary-Treasurer, Joseph Schnitzer, Fort Smith. Mr. J. H. Bremer, President, holds over another year. Rev. Joseph Pobleschek, C. S. Sp., was elected delegate to the convention of the C. V. in 1932. Fort Smith was chosen next year's convention city of the Cath. Union of Ark.

During the same two days the Catholic Women's Union of Arkansas, whose President is Mrs. G. M. Zeller, met. The meetings of this organization were likewise well attended in spite of the exceedingly unfortunate economic situation existing throughout the state. The officers have the situation well in hand and feel the Women's Union is progressing as well as can be expected at the present time. The generous hospitality extended the delegates and visitors by the pastor and the people of Altus helped to create the fine spirit that prevailed throughout the convention and among the delegates of both organizations.

California Branch Convention a Vigorous Religious Demonstration

The annual convention of the State Branch of California, always an event in the Catholic life of the community in which it is held, and in the parishes in which the C. V. has affiliation, this year was a particularly impressive demonstration. Held in Fruitvale, September 6 and 7, it attracted not less than 100 delegates, a considerable number considering the size of the organization, and many visitors, including a number of women. A large gathering assembled in St. Elizabeth church for the high mass on the 6th, and, according to a newspaper report, the "Catholic Day," observed in the evening of the same day, saw "the spacious parish auditorium filled to capacity." True to local tradition, addresses in English and German served to stress the duties Catholic Action imposes upon the members. The sermon in German, delivered by the Rev. Dominic Menge, O. F. M., Missionary from Regina, served as a foundation for a later address by the same Friar, who, speaking at the evening mass meeting, dealt specifically with Catholic Action and the State League. A feature of the convention was a special meeting for women,

held in the afternoon of the 6th, at which the Rev. Henry J. Busch, S. J., of San Jose, who represented the Branch at the Fort Wayne convention of the C. V., strove to prepare the way for the organization of a State Branch of the N. C. W. U. The convention, moreover, instructed the officers to devote serious attention to this project during the coming months.

As in other parishes where the Franciscan Fathers are in charge, the delegates met with a most cordial welcome in the Fruitvale congregation. The Rev. Ildephonse Moser, O. F. M., pastor of St. Elizabeth, delivered the address of welcome at the mass meeting, while the Rev. Martin Knauff, O. F. M., Spiritual Director of the State League, celebrated the solemn high mass, co-operated with the delegates in session and with the Committee on Resolutions, and presented their declarations at the mass meeting. On the same occasion, the report on the Central Verein convention was presented by Rev. Busch. Other addresses delivered on this occasion were by the local chairman, Prof. Albert J. Miller; the President of the State Branch, Mr. Jacob Mager, who spoke on the endeavors of the organization, and by Mr. Ernst J. Woodfelt, whose topic was "Salesmanship in Religion." A feature of the mass meeting was the community singing of two German and an English hymn. The resolutions adopted are to be printed in English and German. St. Anthony's parish, San Francisco, will be host to the 1932 convention.

A solemn Requiem high mass was celebrated on the 7th, and after that the business sessions of the convention were resumed. The banquet, with which the convention was brought to a close the evening of the same day, served the purposes of a social reunion after the labors of the convention.

It is significant that this was the 32nd General Convention of the League; in other words, for more than three decades pioneers of our movement, far from the heart of the organization, have persistently pursued the aims of Catholic Action in the spirit of the C. V.

The organization has for its Protector the Most Rev. Edward J. Hanna, Archbishop of San Francisco, and Rev. Fr. Martin Knauff as Spiritual Director. The elected officers are: Rev. H. J. Busch, S. J., San Jose, Assistant Spiritual Director; Jacob Mager, San Francisco, President; Theo. Bussmann, Los Angeles, Anton Stangel, San Francisco, Martin H. Meyer, Sacramento, Vice-Presidents; Albert J. Miller, Oakland, Corr. and Fin. Secy.; Peter Schiefer, San Francisco, Treasurer; Louis Schoenstein and J. H. Merz, San Francisco, and Math. Schirle, San Jose, Directors.

Solidarity with C. V. Marks N. Y. Branch Convention

Several factors contributed towards the noteworthy success of the Elmira convention of the New York Branch of the C. V., held September 5-7, among them the serious interest of the delegates, priests and laymen and women, the concentration of attention on vital issues, and the excellent addresses delivered, all of which sounded the call to Catholic Action and motivated their appeal by pointing to the urgency of the problems demanding the application of Catholic thought and energy to them. Among the outstanding helpful influences was that exerted by the Bishop of Rochester, the Rt. Rev. John Francis O'Hern, who, after the Requiem High Mass on the 7th, paid a tribute to the endeavors of the organization and encouraged continuance of their efforts. His Lordship surveyed the history of the C. V., noting similarity of its efforts in the realm of Catholic Action and the method of applying Catholic principles to social conditions with

those observed by the Catholics of Germany. The clergy and the laity alike, Bishop O'Hern declared, had urgent duties to perform in Catholic Action, and, in welcoming the delegates to his diocese, he trusted the work of the C. V. would be advanced at the convention and during the ensuing year.

Although this encouragement came to the delegates on the closing day of their sessions its effect was none the less stimulating. The Bishop's address was, moreover, supplemented by other noteworthy utterances. The stirring sermon delivered at the solemn high mass on the 6th by the Rev. Joseph Schmidt, C. SS. R., Rochester, emphasized the importance of applying religious principles to the solution of the manifold problems harassing the world, and stressed the necessity of the lay apostolate. The Encyclical "Quadragesimo anno" and the duties it imposes on the Catholic world in particular were treated of by Mr. John J. Carroll, attorney, of Niagara Falls, at the mass meeting, held in the evening of the 6th in SS. Peter and Paul parish auditorium. Another striking and timely feature of the convention was the address, delivered at the closing session on the 7th by the Rev. Philipp H. Burkett, S. J., Professor of Social Science at St. Joseph's College, Philadelphia, who discussed "The Catholic Youth Movement".

The Message of the President, Mr. Alois J. Werdein, Buffalo, committee reports and reports by delegates were likewise informative and stimulating. Representatives of various District Branches read papers on the conditions obtaining with respect to parochial schools in their territory. Reporting for the Committee on Legislation Mr. Peter J. M. Clute, Chairman, outlined the efforts of the committee during the year, seeking to advance the enactment of laws intended to benefit the working classes and to defeat inimical measures. Workmen's compensation is one of the types of legislation studied and promoted.

The resolutions ratified by the convention bear the following titles: Our Holy Father; Catholic Education; Catholic Action; Charity; Marriage and the Family; Catholic Youth; Vocations and the Missions; Apologetics; Paternalism; The Social Question; Unemployment; Nationalism; The Child Labor Amendment; Credit Unions; Kolping Society; the Central Bureau Library Building.

Mr. Alois Werdein, after twenty-five years as Secretary and a number of years as President, having declined re-election, Aug. G. Maron, M. D., Brooklyn, was elected President, the other officers being: A. J. Werdein, Buffalo, Honorary President; Peter J. M. Clute, Schenectady, Charles T. Trott, Rochester, Leonard Heuser, New York City, Jos. L. Mueller, Syracuse, and Mrs. Clara Thries, Vice-Presidents; Carl J. Weiss, Schenectady, General Secretary; Jos. M. Schifferli, Buffalo, Assistant Secretary; Hy. Bick, Sr., Utica, Treasurer; Charles Stickler, Poughkeepsie, Marshal; Charles Schiele, N. Y. C., Historian; Jos. Karl Jr., Elmira, Honorary Vice-President. Rev. Dr. Albert Regensburger, O. M. C., Syracuse, consented to serve as Spiritual Adviser. In all probability Rochester will harbor the 1932 convention.

It is significant of the solidarity of interests animating the C. V. that this convention, held shortly after that of the C. C. V. of A., should, like the major gathering, emphasize the problems of Catholic Youth and Catholic Action in general, while giving due prominence also to the Encyclical "Quadragesimo anno". This unity of purpose, pursued with proper freedom of choice of means and methods, is a valuable asset that should be fostered.

I am sure that practically all Catholics ought to be re-instructed quite twice in their lives, and all converts one year after they have been received.

FR. C. C. MARTINDALE, S. J.

Detroit Liebesbund Observes Diamond Jubilee

It was entirely fitting that a large number of the Federations composing the Cath. Central Verein of America sent congratulatory letters and telegrams to Detroit, to be read at the celebration on August 30 of the Diamond Jubilee of the St. Joseph's Liebesbund. For this veteran organization has weathered the storms and vicissitudes of full three quarters of a century, has been continuously engaged in endeavors of charity and religion in the spirit of our organization, and has, since its affiliation with the C. V. in 1868, labored faithfully in the common cause, ever promoting the interests of our federation while serving its members and their families, and the Catholic movement in Detroit and Michigan.

The religious observance consisted of solemn high mass, celebrated on the 30th, in St. Joseph's Church, by the Rev. Theo. Lindemann, while the Rt. Rev. Msgr. John S. Mies delivered the sermon, and a requiem high mass for the deceased members, celebrated on the 31st. The chief secular function was a banquet in the afternoon of the 30th, at which Mr. Wm. Heimbuch was toastmaster.

The souvenir program, prepared for the occasion, contains a historical sketch of the organization, readily establishing the fact of the society's constant interest in the C. V. of Michigan and our movement as a whole. Its officers are active in the major organizations and officers and members have been influential in founding and developing the Central Verein of Michigan Credit Union. The principal officials are Rev. Theo. Lindemann, Spiritual Adviser; Mr. John Delor, President; Jos. Bause, Vice-President; John N. Jantz, Recording Secretary; Geo. L. Dorr, Financial Secretary; Chas. M. Scheuren, Treasurer; Martin Eggert, Sick-Director.

The vitality of this organization is evident from the circumstance that at the time of its jubilee it numbered 230 members and had a capital in cash and securities of \$9,642.20. Since its founding the society paid out \$71,589.00 in sick benefits and \$51,090.00 in death benefits.

Resolutions

Adopted by the 76th General Convention,
C. C. V. of A.

Held at Ft. Wayne, Ind., Aug. 23-26, 1931
(Concluded)

VI. The Farm Situation

We deplore the fact that Congressional action, despite the promises made and the hopes raised, has failed to produce the desired and much needed results in the way of farm relief, and that the Federal Farm Board has likewise fallen far short of fulfilling the hopes placed on its activities; in fact, the Board may well be listed among costly public experiments which have ended in failure. Yet withal we feel urged to go on record as not in favor of placing exclusive reliance upon legislative action for farm relief, save in such manner as will result in a more equalized market, so that the purchasing power of the farmer's products shall be in a fairer proportion to the price of the commodities he must buy. Especially do we recommend tariff legislation should be so adjusted that the farmer may obtain a fair price for the commodities produced by him.

While the State cannot be expected to cure the ills of agriculture, we nevertheless demand that the government exert whatever power it may have to curb the questionable practice of American manufacturers, who export huge quantities of farm machinery to Soviet Russia, thus enabling that country to produce increased crops at a time when American farmers are advised and urged to curtail produc-

With the aid of this practice the price which the American farmer is obliged to pay for his machinery and implements has been kept at a high figure, while his own products have depreciated in price, affecting adversely his purchasing power, a situation fraught with evil consequences for the entire nation.

We earnestly advocate the return of the farmer to a proper appreciation of his own occupation as the oldest and most important of all, and to abandon the erroneous idea that the work he does is contemptible because it is not done in business dress or professional costume. In this connection we express the hope that the day may not be far distant when we shall again have a distinctly rural culture, within which the farmer may move in just pride without apologies to any other group for being what he is. To this end we recommend that farm boys and girls be especially gifted for other professions, be persuaded to attend institutions of learning in which they may acquire additional education beyond the eighth grade along agricultural lines.

With all the foregoing in mind we repeat former considerations concerning self-reliance, self-help, mutual assistance, through genuine co-operation, thrift, economy, and we have all that sturdy reliance upon Providence which, combined with the practical virtues enumerated, enabled the pioneers in our country to lay the foundation for later prosperity.

VII. Unemployment.

Labor-saving machinery has unquestionably been a factor in bringing about the present unbalanced situation of unemployment. However, causes of a much more fundamental nature are also responsible for conditions of unemployment. The distressful situation now obtaining reflects clearly to what extent fundamental principles of justice have been disregarded.

It is true, attempts to stabilize industry and to create new jobs for workers crowded out of employment by mechanical improvements are being made. But they can possibly solve the problem. Its roots lie deeper. In the recent Encyclical on Reconstruction of the Social Order the Holy Father has uncovered it by pointing out that the wealth of the earth is not distributed fairly among mankind. Mankind could easily consume what labor-saving machinery produces if mankind had the means to buy what is produced. The greed of men to accumulate more and more capital is the most serious cause of unemployment, for thereby the purchasing power of a large portion of the world's population is curtailed; in fact, all too many cannot acquire even the bare necessities of life.

Wealth, by various means afforded by corporations, companies, cartels, is being concentrated more and more in the hands of a few institutions and men. Such hoarding tends to eliminate the middle class, while at the same time it deprives the wealth the opportunity to exploit the consumer. In the future will men seek to increase the capacity to produce if at the same time they do not strive to enlarge the capacity to consume.

Had industrialists charged no more than a just price for their products, and had they paid a just wage to their workers, and had employers and employees co-operated to utilize production and organized an efficient system of marketing, the problem of unemployment would not be so serious nor so extensive and protracted as it is.

In the present crisis, however, food and shelter must be provided for many thousands who are now destitute. Whilst it is not ignoble to be the recipient of charity under circumstances such as those of the present, it is nevertheless deplorable that vast numbers of able bodied men, willing and anxious to work, should be dependent upon charity, and that such dependence wounds their self-respect and may ultimately dull their spirit of self-reliance and initiative.

We favor the establishment of a system of voluntary unemployment insurance participated in by employers and employees. Such systems have been tried with success in a number of important industries of the country, and we regret that they have been less generally accepted by the country's industries than should be the case.

We warn employers and employees that, unless a workable system of voluntary unemployment insurance is established, it will be necessary for the State to exercise its right and perform its duty to protect the workers and prevent destitution by establishing some system of unemployment insurance.

VIII. Child Labor Amendment.

The unemployment crisis has again focused attention upon the employment of child labor. Consequently, attempts are being renewed to press the adoption of the proposed amendment to the Federal Constitution, intended to further suppression of employment of children in industry.

We are opposed to the exploitation of child labor. We deem it, therefore, indefensible and wrong that the child supplant the adult as a worker. We rejoice in the firm stand of the Holy Father, who in his Encyclical on the Reconstruction of Society denounces the greed of men who "abuse the tender years of childhood."

We favor the abolition of child labor through legislation on the part of the several states. However, we hold it to be a dangerous policy to demand enactment of the proposed amendment to the Federal Constitution aimed at the suppression of child labor. The concentration of still greater power in the hands of the Federal Government, granting it authority to dictate terms to parents, cannot but have most disastrous consequences. Labor itself should be aware of the pitfalls of federal legislation tending to centralization of power. To right a wrong by invoking the intervention of the Federal Government is an undertaking always demanding caution, particularly in all cases involving the extension of bureaucratic influence over the home.

IX. Benevolent and Fraternal Societies.

The men who organized the Catholic Central Verein of America were delegated by societies whose object and purpose was to pay sick benefits to their members, and to provide a modest sum after the demise of a member in the shape of a death benefit to help tide the family over the period immediately following death of the husband and father. Let it be remembered that these societies were not, however, engaged in providing merely sick and death benefits for their members. Their record proves them to have assisted in founding parishes, erecting churches and schools, and otherwise in aiding parish efforts, as well as furthering the practice of religion among their members.

The old time benefit societies of this kind are still a source of strength to the Catholic Central Verein of America, and their members are at all times found willing to make sacrifices for the Catholic cause, contributing liberally to all essential Catholic undertakings.

However, the old plan and scale of rates and benefits do not in many instances suffice for present-day requirements, and it is, therefore, imperative that many of the local units of this kind establish adequate rates and grant benefits conforming to the demands and needs of the present generation.

We urge Catholics to uphold these societies by becoming members and supporting them, even if the pecuniary benefits to be obtained from them are no longer deemed sufficiently important and attractive. In order that they may be maintained, encouragement and support must be granted them.

Because of the insecurity of the present economic system and the rapid changes incident to it, there is a general desire to protect the widows and the orphans by providing for them an adequate amount of life insurance. A number of Catholic fraternal organizations successfully meet the requirements of sound and safe insurance, while they also grant their members advantages of a religious and fraternal nature.

Consequently, we recommend to any Catholic intending to obtain a life insurance policy to consider favorably a Catholic fraternal organization whose security is based on sound rates.

X. The Missionary Catechist Movement.

Convening in the Episcopal city of the Rt. Rev. John

F. Noll, Bishop of the Fort Wayne diocese, the Central Verein is afforded an excellent opportunity to express to His Excellency our congratulations upon the successful and effective work accomplished by the Missionary Catechist movement. This movement and the foundation of Victory Noll is a creation of His Excellency, and to him all credit is due for this effective means of bringing the truths of the Catholic religion to thousands of Catholics in many parts of our country. To illustrate: Statistics, recently published in the Catholic press, declare that more than two million Catholics are deprived of the salutary benefits of our faith. The Catechist movement is intended to afford these neglected children of Christ the means of obtaining instruction in our holy religion, and assure to them the means of saving their immortal souls.

The Central Verein has during its entire history interested its members in missionary endeavors, and repeatedly our conventions have adopted resolutions expressing gratitude and admiration to those devoting their lives in isolated and neglected places to the salvation of souls. Our commendation, by this convention, of the Catechist movement is only another evidence of our interest in the missionary cause. With ardent zeal and with an indomitable spirit the Catechists are carrying out the injunction of our Divine Savior: Go ye therefore and teach all men. With admiration and with a deep sense of gratitude for all that the Catechists have thus far attained, the Central Verein pledges its support to the furtherance of the Catechist movement and bespeaks the moral as well as financial support of our membership for this apostolate of charity in our own day and times.

XI. The George Washington Bicentennial Observance.

The Congress of the United States having created a Commission to arrange a fitting nation-wide observance of the Two Hundredth Anniversary of the Birth of George Washington in 1932, the Catholic Central Verein of America hereby endorses the proposed observance of this event of outstanding significance. Preparations for this celebration being under way, we urge our members to grant the Commission their co-operation whenever possible, and to arrange fitting programs of commemoration in their own communities, with a view of consolidating, in the hearts of their fellow citizens, loyalty and devotion to their country.

We recommend that this resolution be incorporated in the official proceedings of this meeting and that a copy thereof be transmitted to The United States George Washington Bicentennial Commission, Washington, D. C.

An Appreciation of C. B. & S. J." and a Suggestion

To his request, to mail our monthly to two addresses contained in his communication, one of our subscribers, a young man, adds the following commendation:

"Let me also express my appreciation of *Central Blatt and Social Justice*. A year's steady reading of this excellent periodical has been an education for me, worth many times the small cost of subscription. It is regrettable that *Social Justice* does not reach a larger number of readers."

He suggests that members, financially able to do so, should make it possible for the Bureau to send our journal to priests, not yet on our subscription list, who, once they had come to know it, would continue to subscribe for it.

We have always had a number of donations intended for this very purpose; but their number is small. We agree with the letter writer that it is desirable, and would prove beneficial to the C. V., if it were possible to increase the number of annual donations intended for this purpose.

St. Elizabeth Settlement Beneficiary of Legacy

Following quickly upon the legacy received by the Central Bureau from the estate of the late Rev. J. Strumpfen, assigned to the Endowment Fund, comes another, intended for St. Elizabeth Settlement and Day Nursery.

Three hundred dollars, from the estate of the late Mrs. Theresa H. Haller, of St. Louis, were received through the offices of Rev. J. F. Stevens, pastor of SS. Peter and Paul Parish, and the Executor, Mr. Edward V. Schneiderhahn. Mr. Schneiderhahn was also instrumental in assigning to us on previous occasions \$200 from the estate of the late G. L. Goetz, and \$100 from that of the late Caspar Twillenmeier, both of St. Louis.

Members of the C. V. are indebted to these benefactors. At the same time the example offered by testators and attorneys in the premises should not be left unlimited.

A Necessary Apostolate

A glaring instance of the neglect of Catholics to read Catholic papers comes to us from the pastor of a rural community, situated some 135 miles from a midwest metropolis. He writes:

"Since the beginning of the year I have obtained copies of *America*, *Our Sunday Visitor*, and the *Denver Register* in the hope of inducing my people to read these journals. At first some were sold, but of late I cannot even give them away. I place them in the rear of the church and tell the people they may have them for nothing, but only a few parishioners take advantage of the offer. Yet there is money for the metropolitan Sunday papers! Even the Encyclical on Chaste Marriage cannot be given away."

Catholic organized action has no greater opportunity than that of educating our people to read Catholic journals, brochures and books. It is a most necessary apostolate, because American Catholics lack understanding of the need and duty of viewing and considering all human affairs in the light of Christian doctrine and the teachings of the Church. There is a growing danger of their being infected with the spirit of Laicism, and, in fact, symptoms of this nature may be observed even at the present time.

* Abbé Alphonse Lugan *

Through the death of Abbé Alphonse Lugan, the well-known French sociologist, the C. B. has lost a friend, who was drawn to it by the views we hold on the present economic system and the necessity of supplanting it with one more in accord with both man's nature and the dictates of justice and charity. In one of the last notes addressed to us by Abbé Lugan, he wrote: "I am sure you were very much satisfied with the Encyclical of the Holy Father." Realizing that the strong emphasis Pius XI places on the reconstruction of Society accords so entirely with our own views of what must be accomplished unless matters be permitted to go from bad to worse.

Among the numerous volumes written by Abbé Lugan some of which have been translated into English and the Catalan, there is one, he wished to see published in our country, "Jesus and the People". The little volume is now in the hands of our translator, and we hope to be able to bring it out early next year, a memorial to a priest who devoted himself so wholeheartedly to the service of social reconstruction.

Unfortunately Abbé Lugan's health was much impaired, he was forced to leave our country because of the knowledge of an impending crisis. Writing from St. John's Hospital, at Fort Wayne, Indiana, on May 26, he writes: "The state of my health obliges me to leave temporarily for France, where I shall undergo an urgent and major operation. I leave on the 29th of May."

We believe Abbé Lugan to have been a victim of the terrible war, although we refrained in our conversation with him from alluding to the circumstances which had robbed him of two fingers of his right hand. May he rest in peace!

Miscellany

You will be glad to learn that Rev. Dr. _____, one of the most eminent priests of your country, writes: "The only Catholic magazine in America which has a well-framed and defined social program is *Social Justice*."

From the Letter of a European Sociologist

The C. V. of New Jersey has received a new Spiritual Director in Rt. Rev. Msgr. H. J. Behr, pastor of St. Michael parish, Elizabeth.

The appointment was made by the Bishop of Newark, Rt. Rev. T. J. Walsh, Msgr. Gehr succeeds the late Edward Schulte.

In compliance with a provision of the Constitution of the C. C. V. of A., President W. _____ recently appointed five members-at-large of the Executive Committee. The appointees, who have accepted office, are:

_____ H. Dittlinger, New Braunfels, Tex.; Mr. Chas. F. _____, Fort Wayne, Ind.; John Neuner, San Francisco; _____ B. Doerger Cincinnati, O., and Jos. M. Haider, St. Louis, Ill.

In accordance with instructions issued by the Fort Wayne convention, the residue of the Central Diamond Jubilee Fund was assigned to the Central Bureau for Library purposes and is held in Library Account. The total, in cash and securities received by the Central Bureau, is \$9,293.12.

This amount \$7,500 was invested in securities, while the balance, deposited in bank, is available for all reasonable purposes of our growing library. On September 23, 1931, was added to the account, the gift of Rev. George _____, St. Louis, after a visit to the library.

Book Notes

Founded only two years ago, the Ethnological Institute of the University of Vienna has begun to publish the "Viennese Contributions to the History of Culture and Linguistics." The well-known ethnologist, P. Wilhelm Koppers, Ph. D., Professor of Ethnology in the University of Vienna, is its editor, assisted by Dr. Fritz Flor.

The first volume of what will undoubtedly develop into one of the most valuable periodicals devoted to these important branches of science, contains contributions by Professor Dr. W. Schmidt, Director of the Papal Mission Museum at Rome, Koppers, Dr. Flor, and other ethnologists. American Catholics, who can at all afford the sub-

scription price, in this case five dollars, of publications of this nature, should feel constrained to assist the efforts of Catholic scholars, such as Frs. Schmidt, Koppers, Gusinde and Schebesta, who today rank among the foremost ethnologists. Europe, so heavily burdened with debts, and its old middle class largely impoverished, can no longer play the role of Maecenas as of yore. It therefore behooves us to take their place, lest science languish. In this particular case the loss would be the more deplorable, because of the importance of ethnology for the student of comparative religion, the history of mankind and evolution.

Let us suggest that, before all, the quarterly, *Anthropos*, founded by Fr. W. Schmidt, S. V. D., should be liberally supported. Catholics should see to it that it may be found in all important libraries, and if necessary they should subscribe for it and donate it to such libraries. They would, thereby, render a service to both religion and science.

Ehrenborg, Ferdinand S. J. *The Ideal of the Priesthood*. Adapted from the German by Rev. Frank Gerein. B. Herder Book Co., St. Louis, 1930. VI and 282. Price, \$2.25

In undertaking to depict the life of John Coassini, Father Ehrenborg was faced with the great problem of every hagiographer to present to his readers a true-to-life picture of the hero and not a stiff cut-in-marble account of the virtues found in an individual. He has succeeded remarkably well.

The reader will not be repulsed by a record of exaggerated practice of multiplied devotions in this life's story. On the contrary, he will admire the young student's keen discernment of the virtues essential to his state of life and his consequent unwavering adherence to their practice. John Coassini merely conducted himself as would any student who had impressed upon his soul at the very beginning of his clerical life the conviction of the sublimity of his vocation.

Seminarians should not merely read this book, but study it thoroughly. Here they will find in concrete form all the ascetical principles necessary to guide them through the days of student life and later in the Holy Priesthood.

The English adaptation by Father Gerein has all the qualities of an original work. I would take the liberty of suggesting to pastors, some members of whose parish may be attending a Seminary, to present them with a copy of this book. The spiritual profit they will obtain from it is virtually limitless.

BERNARD BURKE, O. M. CAP.

Received for Review

Diamond Jubilee of St. Francis Seminary, St. Francis, Wis. 1856-1931. A souvenir sketch of the history of St. Francis Seminary. Rev. Geo. C. Eilers, Editor. St. Francis, Wis., 1931. Cloth, 168 p.

Lutz, Georg. *Ruf um Mitternacht. Die Schicksale Johannes des Findlings*. (VI. u. 230 S.) Freiburg i. Br., Herder. Cloth, \$1.20.

Lutterbeck, G. A., S. J. *Die Jagd über die Inseln. Eine Erzählung aus den Kämpfen der japanischen Kirche*. Herder & Co., Freiburg i. Br. Cloth, 156 p. Price 80 cts.

Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Katholische Aktion:

Joseph Matt, St. Paul, Minn., Vorsitzender; Willibald Eibner, New Ulm, Minn., Präs. d. C. V.; Rt. Rev. Msgr. Dr. Joseph Och, Columbus, O.; V. Rev. A. J. Muench, St. Francis, Wis.; Rev. A. Mayer, St. Louis, Mo.; Chas. Korz, Butler, N. J.; Rev. Wm. J. Engelen, S. J., Kansas City, Mo.; H. B. Dielmann, San Antonio, Tex.; Nicholas Dietz, Brooklyn, N. Y.; Otto H. Kreuzberger, Evansville, Ind.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Die sozial-caritative Thätigkeit der Schweizer Katholiken.

II.

Während des Umsturzes nahm der König von Bayern mit seiner Familie hier mehrjährigen Aufenthalt und den durch die vielen bayrischen Lustschlösser sicher verwöhnten Herrschaften gefiel es im St. Johannesstift ausgezeichnet. Den König hat man vielleicht kaum je bei solch guter Stimmung getroffen wie in jenen Tagen von Zizers unter den Geistlichen aus allen Nachbarländern und den so gemüthlichen bayrischen Krankenbrüdern! Um die gleiche Zeit oder nicht viel nachher weilten auch der General der Jesuiten P. Graf Ledochowski, der ungarische Prälat Dr. Ladislaus Babura vom Priesterseminar in Budapest, der rheinische Volksschriftsteller Heinrich Mohr, der Wiener Dramatiker Dr. Josef Waibel, Dr. med. Emil Balzer aus New York und andere illustre Gäste im St. Johannesstift. Mittlerweile wurde eine kleine Filiale speziell für erholungsbedürftige Laien in Davos, Chalet Waldeck, gegründet. Ausser diesen beiden Schöpfungen gelang es dem nimmermüden Herrn Hofkaplan neben der in protestantischem Besitz befindlichen grossen Fabrik "Chocolat Grison" (Eigenthümer Hans Müller und Brüder) in Chur ein St. Josephsheim mit Ingenbohlerschwestern als Leiterinnen ins Dasein zu rufen, wo die Arbeiterinnen der Fabrik nahezu kostenlos Unterkunft haben und dabei vor den seelischen Gefahren des modernen Fabriklebens sorgsam behütet bleiben.

Nach diesen ganz durch Priesterhand geschaffenen caritativen Grossthaten, komme ich auf jene sozial-caritativen Werke zu sprechen, wo Geistliche und gottbegeisterte Laien vereint an der Schaffung und Leitung theilgenommen sind.

Das Centrum der sozial-caritativen Thätigkeit findet sich für die Inner-Schweiz in Luzern, für die Ostschweiz in St. Gallen und für die Westschweiz in Freiburg. Luzern ist der Sitz des katholischen Volksvereins mit den meisten seiner ihm beigeordneten Vereine, vor allem dem katholischen Caritasverband. An der Spitze des Volksvereins stand fast während seines ganzen Bestandes der edle Konvertit und Zürcheraristokrat Dr. med. Pestalozzi-Pfyffer, der vor einem Jahr gestorben ist, ein

"schweizerischer Fürst Löwenstein!" Generalsekretär ist noch heute der besonders in der Mittelstandsbewegung eifrig thätige Stadtrath Dr. G. Hättenschwiler, ein Bruder des "Herz Jesu-Sendboten" Redaktors P. Hättenschwiler von Innsbruck.

In Freiburg wirkten aus Kreisen der Geistlichkeit besonders der heiligmässige Prälat Kleiser sel., Prälat Prof. Dr. Beck und Präfekt Viktor Schwall vom Kolleg St. Michael, warmer Förderer der Raiffeisenkassen, aber auch verschiedene alte und junge Geistliche französischer Zunge, z. B. Jules Bondellaz. Diese Soziologen und Caritasmänner erfreuten sich mehr als anderswo der allzeit thatkräftigen und zielbewussten Unterstützung der kantonalen Regierung, besonders des "ungekrönten Königs" von Freiburg Staatsrath Georges Python sel. In der östlichen Schweiz haben besonders die Namen Kanoniker Jung, Prälat Traber sel., des unvergesslichen Gründers der schweiz. Raiffeisenkassen; Pfarrer Scheuwiller, Nat. Rath J. Scherrer und Nat. Rath Dr. Duft in sozialer Hinsicht einen hellen Klang. Allorts wurden und werden immerfort jene Männer auf beste sekundiert von den überaus segensreich wirkenden Klöstern des Benediktiner- und Kapuziner-Ordens, besonders der verschiedenen weiblichen Ordensinstitute.

Der katholische Männer- und Arbeiterverein der Schweiz schuf im Jahre 1904 den "Zentralverband christlichsozialer Arbeiterorganisationen." Dieser ist in fünf Abtheilungen gegliedert: 1.) Arbeiterverein, 2.) Arbeiterinnenverein, 3.) Verband weiblicher Haus-, Hotel- und Wirthschaftsangestellter, 4.) Verband katholischer Beamten und Angestellter, 5.) Christlichsoziale Gewerkschaftsbund. Dieser Central-Verbande gehört die immer gut florierende "Schweizerische Genossenschaftsbank", die heute in allen Theilen des Landes Filialen besitzt. Auch eine Buchdruckerei und eigene Buchhandlung stehen dem Verbande zur Verfügung, die rühmlich bekannte Leo-Buchhandlung in St. Gallen.

Der Katholikenverein, früher Piusverein genannt, bildete sich im November 1904 um in den heutigen Volksverein, mit Dr. Pestalozzi-Pfyffer als erster Präsidenten. Neben den Sektionen der inländischen Presse, Erziehung und Unterricht, Wissenschaft und Kunst, Presse, hatte er auch eine Sektion für Soziologie, eine Sektion "Arbeiter" und für Caritas. Erstere hat am ersten Schweizer Katholikentag zum Obmann H. H. Prälat Dr. Carl Eberle von Flum im St. Gallerland, als eifrige Mitglieder und Redner u. a. Dr. Ferdinand Buomberger, damals Professor an der Universität Freiburg, jetzt besonders an vielgefeierter Graphologie in Weggis am Vierwaldstättersee thätig, dann Vikar Otto Hohenstein, Prälat Traber und Pfarrer Robert Mäder. Die Sektion "Arbeiter" wurde von Prof. Jung von St. Gallen präsidirt und die Caritassektion vom bekannten Kanzelredner aus dem Kapuzinerorden P. Rufin Steimer. Hier thaten sich hervor Pfarrer Peter P. Adrian Imhof, Baronin Montenach und Prof. A. Meyenberg.

Am zweiten Katholikentag von Freiburg vom Jahre 1906 stand Dr. Feigenwinter an der Spitze

sozialen Sektion und ihm zur Seite Dr. A. Feigenwinter, dann der spätere Staatsrath Dr. Roy und Direktor Leon Genoud von Freiburg. Der Caritassektion Subregens Meyer von Luzern. In der Versammlung dieser Sektion referierten u. ein Frl. Clement über den katholischen Mädchenschutzverein und Gräfin Ledochowska über die Petrus Claver-Sodalität."

Am 3. Katholikentag von Zug 1909 präsierte Dr. Feigenwinter und ihm zur Seite als Vizepräsident Prof. Dr. Beck, und als Sekretär Redaktor Maur vom "Basler Volksblatt", heute Redaktor am "Vaterland", Luzern, und Dr. Oskar Leimgruber, heute Vizekanzler der Schweizer Genossenschaft. Der Caritas-Sektion standen vor Dr. Böhler aus Luzern, später Oberstleutnant Dr. Böhler, Präsident des katholischen Caritasverbandes, Dr. Leimgruber, heute Vizebundeskanzler in Bern, und stud. jur. Josef Anderhub, Centralpräsident des katholischen schweizerischen Studentenvereins.

Die Caritassektion blühte besonders schön auf und wurde bald zu einem eigenen grossen Vereine, dem schweizerischen katholischen Caritasverband ausgegliedert. Dieser bildet fortan die gemeinsame Sektion Caritas des katholischen Volksvereins und des katholischen Frauenbundes. Ausser letzterem sind sämtliche übrigen sozial und caritativ wirkenden Genossenschaften, sowie die ganze schweizerische Provinz des Kapuzinerordens beigetreten. Der Caritasverband hat eine eigene Caritaszentrale in Luzern mit dem sehr eifrigen und geschäftstüchtigen Priester Dr. Kissling als Direktor. P. Rufin Leimgruber gab schon 1899 einen schweizerischen "Caritasführer" heraus, dem der Dominikanerpater Josef Räder 1922 eine zweite verbesserte Auflage vorgeben liess. Die Zeitschrift des Verbandes heisst "Caritas". Erster Präsident war Dr. Pestalozzi-Pfyffer, dann Subregens Meyer und seit dem 3. schweizerischen Katholikentag Dr. Franz Böhler, in dessen plötzlichem Tod Redaktor Anton Auf der Maur. Der Caritasverband untersteht den Bischöfen und erhält von diesen aus der bischöflichen Caritaskollekte Jahr für einen namhaften Beitrag (so 1927—4,500 Fcs.). Die 7 schweizerischen Bischöfe haben 7 Vertreter im Vorstand.

Jeder Jahresbeitrag beträgt 5 Fcs., für Kollektivmitglieder 20 Fcs. Der Caritasverband vermittelt ähnlich wie das Seraphische Liebeswerk die Verpflegung von Kindern in religiöszuverlässige Familien, seine Hauptthätigkeit beruht jedoch auf anderen Gebieten. Er gründet Erziehungsanstalten, z. B. St. Georg im Knutwilerbad für schwererziehbare männliche Schulentlassene mit Präses. Nat. Dr. Winiker von Luzern, ähnlich eine Anstalt im St. Gallischen. Er übernimmt die Fürsorge überseeische Auswanderer und hielt über 100 Vorträge pro Jahr. Aus der Schweiz emigrierten anno 1927 5272 Menschen nach Uebersee. Auslandschweizer in Brasilien sandten dem Caritasverband die Summe von 3767 Francs, wovon 1000 Francs für Krüppelfürsorge ausgeschieden wurden.

Von der schweizerischen Landesregierung in Bern erhält auch der katholische Caritasverband jährlich für Krankenpfleger und -pflegerinnen einen grossen Betrag, so anno 1927 113,000 Francs.

Der Verband hat im Gebirge einige Kindersanatorien, so in Davos und in Montana, und das Sanatorium Franziskusheim für Nervenkranken in Zug, ferner das Rafaelsheim für epileptische Kinder und die Anstalt Vonderflüh in Sarnen (durch Jahrzehnte unter der trefflichen Leitung des Führers der schweizerischen Antialkoholbewegung Nat. Rath Dr. Ming sel.) sowie die Pflegenanstalt Gnadenhal. Letzteren Anstalten hatte besonders der Präsident Dr. med. Pestalozzi-Pfyffer seine Sorge geschenkt. Was dieser einzelne Mann in caritativer Hinsicht geleistet, heisst zehnmal mehr als das seines berühmteren Namensvetters Pestalozzi. Dr. Pestalozzi-Pfyffer ward 1912 vom hl. Vater zum Komtur des Piusordens ernannt. Der edle Patrizier starb am 28. November 1929, 77 Jahre alt, betrauert vom ganzen katholischen Schweizervolk ohne Unterschied der Sprache.

Der sozial ebenfalls hochwichtige Gesellenverein hat in der Schweiz besonders auf den Ansporn des P. Theodosius Florentini ähnlich wie in Oesterreich freudigste Aufnahme gefunden. Bis zum Jahre 1903 hatte er bereits 32 Ortsvereine mit über 3000 Mitgliedern. Er besitzt heute in Zürich, Luzern, Basel, Bern, Altdorf, Olten, Rohrschach, Gossau, Einsiedeln, Baden im Aargau eigene Gesellenhäuser, wo auch andere Katholiken gastfreundlichst zu bescheidenen Preisen Herberge und Kost finden. Diese Gesellenhäuser mit ihren gemüthlichen Gaststuben und schönen Festsälen können jedem Reisenden aus dem In- und Auslande warm empfohlen werden. (Es lebt sich hier bedeutend billiger als in den zumeist noch überfüllten Hotels und man findet durchweg reinliche helle Zimmer und eine gute und reichliche Küche vor.)

Von grossem Segen in sozialer und caritativer Hinsicht sind ferner die katholischen Jünglingsvereine, die der Pfarrhelfer und spätere Prälat J. Weiss von Zug schon im Jahre 1872 für die Schweiz ins Leben rief. Auf Anregung des berühmten Theologen und Kanzelredners Prälat Meyenberg in Luzern und des Pfarrers Josef Vogt von Zürich erfolgte 1893 der Zusammenschluss der Jünglingsvereine zu einem Centralverband. Im Jahre 1918 gab es schon 300 Sektionen mit 17,000 Mitgliedern. Heute ist er auf 390 Sektionen mit über 22,000 Mitgliedern angewachsen. (Jünglingsheime: St. Gallen, Wil, Winterthur, Zürich, Zug, Schaffhausen, Luzern, Kriens, Hochdorf, Baden und Genf!).

Neben all diesen Instituten erscheint mir, abgesehen von dem Wirken der Ordensleute, das Wirken des katholischen Frauenbundes als das hervorragendste auf caritativem Gebiete. Unter der langjährigen trefflichen Leitung der Basler Bankiers-Gattin Frau Gutzwiller, heute unter Leitung von Frau Ständerath Dr. Sigris von Luzern und der arbeitsfreudigen, zielbewussten Generalsekretärin Maria Croenlein, entfaltet der Frauenbund auf den

verschiedenen Gebieten der Caritas und sozialen Fürsorge eine sehr regensreiche Wirksamkeit. Er zählt ca. 780 Sektionen mit über 105,000 Mitgliedern. Zusammen mit den rechtsgerichteten Protestanten kämpft er gegen die Alkoholgefahr, beteiligte er sich in der ausserparlamentarischen Studienkommission für die arme Gebirgsbevölkerung, verbreitete zahllose Broschüren, welche auf die der christlichen Familie drohenden Gefahren hinweisen. Der Frauenbund unterhält alkoholfreie Restaurants, so den "Zurkindenhof" in Basel, und hat mit seinem Erholungsheim "Hotel Gersau" am Vierwaldstättersee ein mustergiltiges Heim für ruhebedürftige Mütter geschaffen. Hier fanden innerhalb eines halben Jahres 367 Gäste für durchschnittlich 18 bis 19 Tage Aufnahme. Kleine Aktionen für Ferienaufenthalt von Familienmüttern haben fast alle Kantone durchgeführt, in vielen Fällen auch durch Versorgung der während dieser Zeit mutterlosen Familien. In den Gebirgskantonen strebt der katholische Frauenbund durch Austheilen von Suppen, Lebensmitteln und Kleidern, sowie durch Schaffung von Heimarbeit für die Bergländerinnen die Erhaltung der Alpenbevölkerung an und kämpft so noch besser als die staatlichen Behörden gegen die unheilvolle Landflucht.

Der Frauenbund hat in Luzern in wunderschöner Lage eine katholische soziale Frauenschule ins Leben gerufen unter der Leitung Maria Croenlein's und der geistlichen Obsorge von Ordensschwestern. An dieser Schule wirken als Professoren bekannte Staatsmänner und Theologen im Nebenamt, u. a. auch der Generalsekretär Dr. Hättenschwiller. Dr. Hättenschwiller hat sich durch sein Buch "Mittelstandsfragen" und langjährige Arbeit neben Dr. Ferdinand Buomberger in Weggis und dem verstorbenen Nationalrath Kurer von Solothurn besonders um die Erhaltung und Förderung des christlichen Mittelstandes in hohem Grade verdient gemacht. (Unter den Schülerinnen figurierte u. a. auch die geistvolle Tochter unseres grossen Soziologen, Redners und Katholikenführers Nationalrath Dr. Caspar Decurtins, Fräulein Anna Decurtins, die Hüterin des literarischen Nachlasses des "Löwen von Truns".)

Im katholischen Freiburg hatte Leon Genoud im Jahre 1896 die Idee einer Vereinigung zum Schutze katholischer Mädchen vorgebracht. Diese Idee wurde von der hochherzigen Aristokratin Louise de Reynold, einer Verwandten des berühmten Gelehrten Prof. de Reynolds in Bern, aufgegriffen und sie gründete noch im gleichen Jahre den katholischen Mädchenschutzverein, der dann eben dort zum "Internationalen katholischen Mädchenschutzverein" erweitert worden ist. Schon 1903 zählte er mehr als 1200 örtliche Institutionen. Er gründete ein Heim für junge Schweizerinnen in Paris, neue Heime in Davos, Schwyz, Schaffhausen. Auf Anregung von Fräulein Folger hat sich eine gleiche Vereinigung auch in der deutschen Schweiz gebildet; beide vereinigten sich dann zu dem erwähnten internationalen Mädchenschutzverein mit ständigem Sitz in Freiburg. Er zählt im Ganzen ca. 15 nationale

Komitees in ungefähr 3000 Vereinen. Die Schweiz war bald durch 22 kantonale Vereine mit über 800 Mitgliedern, 44 Heimen, 46 Plazierungsbüros, 1 ständigen Bahnhofmissionen und 8 Haushaltungsschulen vertreten. Diese Bahnhofmissionen werden ähnlich wie jene der Heilsarmee sehr viel in Anspruch genommen. Die Präsidentin des schweizerischen Mädchenschutzvereins, die Freiburger Aristokratin Gräfin de Zürich, ist 74-jährig im März 1931 gestorben. Aus dem katholischen Mädchenschutzverein entwickelte sich neuestens ein katholischer Fürsorgeverein, welcher die schwierige Aufgabe übernimmt, gefährdete und gefallene Mädchen auf bessere Wege zu führen. Eine grosse katholische Anstalt für gefallene Mädchen erhält der Kanton Freiburg in Belfaux, etwa eine Stunde von der Hauptstadt entfernt. Der Mädchenschutzverein besitzt vor allem in den Bischöfen von Freiburg und Tessin, Dr. Marius Besson und Aurelius Bassiarin, eifrigste Förderer. Im übrigen haben sich auch die Bischöfe von Sitten, von Basel Josef Ambühl, von St. Gallen Dr. Robertus Bürkler, Weihbischof Dr. Gisler von Chur und der greise Bischof Dr. Georgius Schmid von Grüneck um diesozialen Fürsorgeeinrichtungen und die christliche Caritas unsterbliche Verdienste erworben.

Würde der gleiche Eifer, oder auch nur annähernder Eifer von den Politikern auf ihrem Gebiete entfaltet wie hier von den genannten katholischen Faktoren auf dem Felde der christlichen Caritas, müsste es um die katholische Machtstellung in den Staaten, um katholische Partei und katholische Presse im Schweizerlande viel besser bestellt sein als heute der Fall ist, müssten wir katholische Schweizer in allen 8 katholischen Kantonen so glänzend dastehen wie im herrlichen Kanton Freiburg, dem in jeglicher Hinsicht ruhmvollen und vorbildlichen Land unseres unsterblichen Nationalraths Georges Python!

DR. JUR. JOH. FÜRGER,
Kalksburg b. Wien.

Wir sehen, die Katholische Aktion ist nicht von heute. Sie ist so alt wie die Kirche. Denn allezeit gilt das Wort des Herrn: "Die Ernte ist gross, die Arbeiter sind wenige." Immer wieder weist uns der heilige Vater Papst Pius XI. auf das Beispiel der ersten Christen hin, wo jeder Laie ganz selbstverständlich die Arbeit der Priester durch apostolische Wort und Beispiel unterstützt hat.

Die Organisation der Katholischen Aktion kann nur nach dem Muster des römischen Clemens, nicht nach dem Laizismus von Korinth, nur nach den Weisungen unseres grossen Pius, nicht nach liberalen Rezepten aufgebaut werden.

Christus ist König nicht erst von heute, nicht erst von gestern, nicht erst seit den Tagen des ersten Clemens, Christus ist König von Ewigkeit. "Darum lasset uns kämpfen, Männer, Brüder, mit aller Ausdauer unter Jesu Christi unseres Königs und seines Heerführers Pius untadeligen Gesetzen!"

Die Schildwache.

Aus Central-Verein und Central-Stelle.

ott sorgt schon dafür, dass wir etwas mehr zu thun können als das Beten. Deshalb hat er uns ja zur Zeit erschaffen. Er nimmt uns nicht die Pflicht der Tätigkeit ab. Aber dass die Arbeit allein nicht ausreicht, uns glücklich zu machen, dass wir nicht allein des Glückes Meister sein können, dazu brauchen wir die Erfahrungen, die unsere Zeit gemacht hat, eigentlich keine weiteren Beweise mehr. Wenn der Herr das Haus nicht baut, arbeiten die Bauleute sonst.

A. M. Weiss, O. P.

Erst Denken, dann Handeln!

Illenthalben und bei jeder Gelegenheit kann man Mitglieder des C. V. die Meinung äussern hören, die sie genug geredet, geschrieben und beschlossen haben. Man solle endlich einmal handeln. Wo eine Meinung ausgesprochen wird, erklingt auch ein Zweifel, und niemand wagt auch nur einen Zweifel auszusprechen an der Richtigkeit einer solchen Meinung. Scheint es doch klar, dass Handeln nicht nur angebrachter und besser ist als nur Reden und Schreiben, sondern auch, und vor allen Dingen, der Zeit dringend geboten.

Man sollte sich jedoch fragen, ob man überhaupt bereit ist zu handeln. D. h., ob man wirklich weiss, was man will; ob man auch wirklich alles durchdacht hat, was in den Resolutionen des C. V. besprochen und vorgeschlagen wird. Von der C. V. stammt ein Ausspruch, der mit Hinsicht auf die eben aufgeworfenen Fragen zu denken anregen sollte. Der deutsche Dichter erklärt: Handeln ist leicht, Denken schwer; nach dem Nachdenken Handeln unbequem. Liegt in diesen Worten nicht möglicherweise die Erklärung, warum wir so langsam vorwärts geht mit unserer Bewegung?

Der C. V. drängt seine Mitglieder vor allem dazu, zu denken, und das Gedachte auszuführen. Nun begreift sich aber ein bedeutender Theil unserer Mitglieder, sich ernsthaft mit den Problemen zu beschäftigen, auf deren Bedeutung ihn die Resolutionen und Schriften unserer Vereinigung hinweisen. Man schämt sich sogar nicht, sich das Ergebnis geistiger Armuth auszustellen, indem man behauptet, die gebotene Erklärung einer schwebenden Frage "ist zu hoch für unsereinen." Man hält sich nicht gleichsam für entschuldigt, und entbindet sich von der Verpflichtung zu denken. Man geräth aber erst gar nicht in die Versuchung, nach dem Nachdenken zu handeln. Wohl aber wundert man sich, dass es so selten zum Handeln kommt. Begreift man, dass die Führer sich sträuben darauf los zu handeln. Weil man die eigenen Fehler nicht erkennt, oder sie sich nicht eingestehen will, sucht man schnell zu dem Ausweg, die Führer anzuklagen, oder zu erklären: "Ja, wenn wir Führer wären!" Als ob diese die Sache allein machen könnten!

Soll es zum Handeln kommen, so muss unser Volk wissen, was es will, wohin es zielt und von welchen Grundsätzen es sich leiten lassen muss bei

seinem Handeln. Vernachlässigt es, die grossen Zeitfragen durchzudenken, so wird es sich niemals darüber klar werden, was die Gegenwart von ihm verlangt, noch wird es die richtigen Heilmittel auszuwählen und zu vertreten lernen. Es muss daher lernen, das Schwere, das Denken, zuerst zu thun, um dann das Leichtere, das Handeln, ausführen zu können. Ausführen zu können in einer Weise, die im Einklange steht mit den Normen des christlichen Sittengesetzes.

Der Stellvertreter Christi hat im Laufe der letzten Jahre ein Reihe von Welthirtenschreiben erlassen, mit denen ernstlich sich zu beschäftigen Pflicht eines jeden Katholiken, der nicht durch besondere Umstände daran verhindert ist, ihnen Zeit und Denkarbeit zu widmen. Der kommende Winter bietet Gelegenheit genug, wenigstens eines dieser Rundschreiben mit Bedacht zu lesen. Was würde man von einem Menschen denken, der, während eine Seuche im Lande wüthet, sich weigern würde, die von den Gesundheitsbehörden veröffentlichten Verhaltensmassregeln zu lesen, der behaupten würde, er habe keine Zeit für derartige Lektüre, oder er verstehe nicht, wovon die Rede sei? Allgemeine Geringschätzung und Verachtung würden sein Theil sein. Das Rundschreiben "Quadragesimo anno," das die soziale Frage nach allen Seiten hin beleuchtet, besitzt für jeden Christen, für jeden katholischen Bürger eine noch höhere Bedeutung als ein Aufruf erwähnter Art, weil Papst Pius XI. sich darin an die kranke Gesellschaft wendet und ihr die Mittel, die ihre Gebrechen heilen sollen, vorlegt und erklärt.

"Wer die soziale Frage versteht," sagte bereits Bischof Ketteler seinen Zeitgenossen, "der versteht unsere Zeit; wer sie nicht kennt, der kennt auch unsere Zeit nicht." Der Hl. Vater hilft nun einem jeden die Gegenwart zu verstehen, weil er die soziale Frage begreifen lehrt. Und wie könnte der handeln wollen, dem das Verständnis für die sozialen Aufgaben unserer Zeit abgeht? Möge es sich daher jedes Mitglied des C. V. zur Aufgabe machen, die genannte Enzyklika zu lesen und durchzudenken. Wolle niemand, der es versäumt, diese Pflicht zu erfüllen, handeln wollen.

Ein Vorkämpfer des Ständepinzips.

Mit Pfarrer Franz Kirchesch, der in der Nacht zum 11. September aus dem Leben schied, verlor das Ständeprinzip einen seiner hervorragendsten Vertreter. Mit erstaunlicher Zähigkeit und grossem Verständnis vertheidigte der Verstorbene, der Ungunst der Zeit zum Trotz, den Gedanken des ständischen Aufbaus der Gesellschaft und der Beförderung des Mittelstandes, als Voraussetzung einer gesunden Entwicklung jener, wie auch ihres dauernden Bestandes.

Es ist Pfarrer Kirchesch gelungen, seine Grundsätze in einer Reihe von Unternehmen zu verwirklichen. Die uns vorliegende Todesanzeige erliess "Die Ständehausfamilie", bestehend aus den folgenden Gliedern: Handwerkerinternat Ständehaus Paderborn: Verlag Ständehaus Paderborn,

Hilfsskase Ständehaus G. m. b. H., Paderborn; Schneidergruppe Ständehaus G. m. b. H., Paderborn; Schneidergruppe Ständehaus G. m. b. H., Mayen; Schneidergruppe Ständehaus G. m. b. H., Koblenz; Textilhandelsgruppe Ständehaus (Ständehaus Mayen G. m. b. H.) Koblenz; Mittelstandsfürsorge E. V.

In einer Zeitschrift, die mit unserem "Central-Blatt" manches gemein hat, die "Christliche Demokratie. Zeitschrift für christliche Erneuerung des Erwerbslebens auf ständischer Grundlage", vertrat Pfarrer Kirchesch die Ständeordnung ebenso unentwegt wie geschickt. Von der grossen Welt und den klugen Leuten wurden seine Bestrebungen kaum gewürdigt. Die Anzeige seines Todes spricht von seinem "sozialen Martyrium", das seiner Gefolgschaft die Stärke verleihen soll, "seine Arbeit an der Erneuerung der ständischen Ordnung nach dem Willen der Kirche fortzusetzen." Der von Pius XI. geforderte Neubau der Gesellschaft, möchten wir dem hinzusetzen, ist gar nicht anders denkbar, als auf der Grundlage einer ständischen Ordnung, was jedoch selbst viele katholische Soziologen, besonders unseres Landes, nicht begriffen zu haben scheinen. Sie reden wenigstens immer nur von Arbeitern und Kapitalisten, keiner deren einen wirklichen Stand bildet, sondern eine Klasse, und von einem Ausgleich der Gegensätze zwischen beiden, ohnè den amorphen Zustand der Gesellschaft in Betracht zu ziehen. Und eben das ist ein Hauptgrund unseres sozialen Elendes.

Zum Schluss möchten wir aus dem Juni-Juliheft der "Christlichen Demokratie" einen Ausspruch des verstorbenen Pfarrers Kirchesch über die Enzyklika "Quadragesimo anno" anführen, weil er für seine Auffassung sowohl dieses Dokumentes als auch der sozialen Frage überhaupt charakteristisch ist:

"Genauso wie einer in die Welt hinausschreit: die neue Enzyklika ist die Enzyklika der sozialen Gerechtigkeit, so könnte ein anderer schreien: sie ist die Enzyklika der sozialen Liebe, ein anderer, sie ist die Enzyklika der berufsständischen Organisation, ein anderer, sie ist die Enzyklika des Anti-Kapitalismus, ein anderer, sie ist die Enzyklika der Entproletarisierung, ein anderer, sie ist die Anti-Enzyklika der Centralisation des Staates und des faschistischen Staatstotalismus usw. usw.—aber eine solche Bezeichnung verräth Engheit des Geistes, Rechthaberei und Einschnallung der katholischen Weite der Enzyklika in das Prokrustesbett der eigenen Meinung."

Möge der edle Priester den Lohn seines ehrlichen, hingebungsvollen Strebens erlangen!

* P. Ch. A. Kierdorf, O. M. I. *

Der Tod versetzte der Sache der Kathol. Aktion in Kanada einen schweren Schlag, als er den hochw. P. Ch. A. Kierdorf, O. M. I., am 27. August von seiner Arbeit abberief. Vor wenigen Monaten hatte der Verstorbene den Osten Kanadas und unser Land bereist in der Absicht, einen tieferen Einblick zu gewinnen in die soziale Thätigkeit katholischer und nichtkatholischer Verbände, um dann die erworbenen Kenntnisse im Dienste des Volksvereins Deutsch-Kanadischer Katholiken zu verwenden. Widmete sich doch Pater Kierdorf dieser Verein-

igung in selbstlosester und hingebendster Weise als deren General-Sekretär.

Was er in dieser Stellung für die den Westen Kanada aufsuchenden deutschen Einwanderer geleistet, lässt sich nur schwer ermessen. Es war viel, denn Pater Kierdorf schonte sich nicht, obgleich er auch Undank erntete und auf reichliches Unverständnis seiner Bestrebungen, selbst unter Geistlichen, stiess. Wie er die C. St. auf seiner Amerika-Reise besuchte, so hat sich Pater Kierdorf mehreren Generalversammlungen des C. V. betheiligt, und er jedesmal befriedigt und des Lobes voll verliess.

Das Zeitschriftenapostolat.

Oefters wenden sich Missionare in Japan mit der Bitte an uns, ihnen Schriften zu verschaffen, geeignet, in die Hände ernstdenkender gebildeter Japaner gelegt zu werden. Wir erfüllen solche Gesuche nach bestem Können. In jüngster Zeit erhielten wir nun folgende Bestätigung des Empfangs einer solchen Sendung:

"Mit Freuden und mit vielem Dank bestätige ich Ihnen die Ankunft der beiden mir zugesandten Bücher. Seien Sie versichert, dass ich keine unnötigen Wünsche äussere, und dass Ihre Sendungen wirklich zum Nutzen der Mission verworhet werden."

* * *

Ueber den Werth unseres Zeitschriften-Apostolats unterrichtet folgende Stelle aus dem Schreiben eines Missionars auf den Seychellen im Indischen Ozean:

"Es tauchen hier zuweilen deutsche Reisende, Matrosen usw. auf, die im hiesigen Spital Pflege finden. Für sie dankt Ihres gütigen Entgegenkommens, bestens mit Lesestoff gesorgt."

Der Missionar selber wünscht für sich nicht nur einige Exemplare deutscher Zeitschriften, die "Schönere Zukunft," "Das Neue Reich," "Pastor bonus," sondern auch, wie er schreibt, solche amerikanischen Zeitschriften wie "Ecclesiastical Review," "Homiletic Monthly," etc. Nun haben wir jedoch Mangel gerade an Exemplaren dieser Veröffentlichungen, und möchten wir daher wiederum an geistliche Freunde der C. St. die Bitte richten, uns für Seelsorger werthvolle Hefte zukommen zu lassen.

Der Missionare Nöthen.

In gewissen Theilen Süd-Afrikas herrschte auch dieses Jahr wieder Dürre, deren Einfluss auf die Lage der Mission Inkamana der hochw. H. Bischof Thomas Spreiter, O. S. B., in einem Briefe an uns folgendermassen schildert:

"Wegen der Trockenheit ernteten wir nur ein Sechstel und weniger einer normalen Ernte. So müssen wir um 3000 Dollar Getreide kaufen. Das ist ein harter Schlag, insbesondere weil wir noch eine Klasse an unsere hiesige Schule angliedern sollten, weil wir sie sonst wohl für immer verlieren werden. Obendrein müssen wir an die Schule anbauen, und auch das Internat sollte vergrössert werden. Leider fehlen die Mittel, und neue Schulden kann ich nicht mehr machen. Auch ausserwärts sollte eine Schule nothwendig gebaut werden. Auch sie muss warten; das gilt ebenso von einer neuen Mission, die ich unbedingt gründen sollte. Der Bauplatz ist vorhanden, aber das wäre nun nur das Unaufschiebbare. Mit 30,000 Dollar wäre allen Nöthen abgeholfen. Doch woher sollen mir kommen? Seit langem bete ich darum. Gott will uns jedoch in unserer Noth belassen. Fiat!"

der That, die Bedürfnisse jeder Mission sind und nur zu oft dringend. So schreibt uns ein Missionar aus China, P. Lothar Eife, S. M.:

„Zum Beispiel, ich habe in meiner Station noch keine, gar nicht zu reden von der Wohnung, die nur eine chinesische Lehmhütte ist. Zunächst möchte ich etwas Geld für ein anderes Gotteshaus; es ist fast Blasphemie zu sagen, diese elende Hütte ist die Wohnstätte des christlichen Heilandes! Zum Gotterbarmen! Das Herz will einem fast brechen, wenn man solche Noth sieht und nur arme Christen, die kümmerlich ihr Dasein fristen. Gewiss wollen sie alle gerne beim Bau durch Arbeit mithelfen, aber die nöthigen Geldmittel herbeizuschaffen, lastet allein auf mir. Seien Sie um der Liebe willen doch so gut, und machen Wohlthäter warm für diese dringende Sache.“

* * *

Wie schwierig die Lage vieler Missionen zur Zeit ergiebt sich u. a. aus dem Schreiben eines Missionars an die C. St. aus Süd-Afrika:

„Die letzte Gabe von \$25 sehe ich an als Jubiläumsgabe zum Silberjubiläum als Bischof. Es wird jedoch in der ersten Zeitumstände, in der die Mission sich nicht, nicht gefeiert und in keiner Zeitung gemeldet.“

Das gleiche Schreiben versichert uns des dankbaren Gebetes des betf. hochw. Apostol. Vikars, dass er z. Zt. „aus Mangel an Intentionen die hl. Schrift für die Wohlthäter lese.“

* * *

Der Empfang einer von der C. St. an ihn gegebenen Partie Altarleinens bestätigte der hochw. Missionar Fr. Arsenius Voelling, O. F. M., China, folgendem:

„Vor einem halben Jahre sandten Sie Altarspitzen und wieder Leinen. Empfangen Sie meinen aufrichtigen herzlichsten Dank! Die Mission ist wirklich ein tiefer Grund und was immer man hineinwirft ist nicht imstande auszufüllen. Möchten nur recht viele aus der besitzenden Klasse sich bemühen, mit ihren Wohlthaten, oder wenigstens von ihrem Ueberflusse, den Boden dieses Landes zu bedecken, um die vielseitigen Bedürfnisse der Mission zu befriedigen.“

* * *

Welche bittere Folgen die gegenwärtige rückständige Lage der Landwirthschaft hat, verräth die Bitte eines verdienten Oblatenpaters in Saskatchewan, Canada, der sich an die C. St. mit der Bitte wandte, ihm Kleider für seine Ansiedler zu schicken. Er schreibt uns:

„Hier kommt einer meiner Heimstätten, für die ich Sorge zu nehmen muss, und fragt um alte Kleider. Jede Woche kommen Heimstätten und arme Leute, die theils nicht mehr arbeiten, theils keine Arbeit haben, theils um Kleider bitten.“

„Ausserdem ersucht der Missionar um Kirchenneubau. Er besitze für drei Kirchen absolut keine Einrichtungs- oder Ausstattungsgegenstände. Er erklärt:

„Die Kirche haben wir dieses Jahr gebaut aus Logs; weitere ist angefangen, eine dritte muss angefangen werden im Heimstättegebiet. Geld ist keines da, und die Arbeiter schlecht.“

„Ich habe sich verschiedentlich um Hilfe an andere Vereinigungen gewandt, jedoch bisher ohne Erfolg. C. V. und Frauenbund dürfen die Missionar, bekannt als Verfasser einer trefflichen Schrift über „die Muttersprache,“ nicht vernachlässigen lassen.“

Beschlüsse

der 76. General-Versammlung des C. V., abgehalten zu Fort Wayne, Ind., vom 23. bis 26. August, 1931.

(Schluss.)

VI. Die Lage des Farmerstandes.

Wir beklagen die Thatsache dass, entgegen den gegebenen Versprechungen und den erweckten Hoffnungen, der Kongress durch seine zur Erleichterung der Lage des Farmers getroffenen Massnahmen die erwünschten und notwendigen Ergebnisse nicht erzielt hat, und dass auch das Federal Farm Board die auf seine Pläne gesetzten Erwartungen bei weitem nicht erfüllt hat. Thatsächlich mag diese Behörde zu den verfehlten kostspieligen öffentlichen Experimenten gezählt werden. Wir fühlen uns daher gedrängt, unsere ablehnende Haltung gegen alle Vorschläge auszudrücken, die sich ausschliesslich auf gesetzgeberische Massnahmen zur Erleichterung der Lage des Farmerstandes stützen, ausgenommen insofern sie geeignet sind, einen sicheren Markt zu gewähren, wodurch die Kaufkraft des Farmers, nach dem Werthe seiner Erzeugnisse gemessen, entsprechend dem Preise der Produkte, die er zu kaufen gezwungen ist, erhöht werden würde. Vor allem empfehlen wir Revision der Tarifgesetzgebung, in der Absicht unternehmen, dem Farmer einen gerechten Preis für die Erzeugnisse des Bodens und seiner Arbeit zu gewähren.

Während man vom Staate nicht erwarten soll, dass er alle Schäden der Landwirthschaft heile, behaupten wir andererseits, die Regierung solle alle ihr zur Verfügung stehende Macht darauf verwenden, die fragwürdige Praxis amerikanischer Fabrikanten, gewaltige Mengen Ackerbaumaschinen und -Geräthe an Soviet-Russland zu verkaufen, einzuschränken. Durch diese Ankäufe wird jenes Land nämlich in die Lage versetzt, bedeutend vermehrte Ernten zu produzieren, zu einer Zeit, da man den amerikanischen Farmer auf jede Weise zu bewegen versucht, die Menge seiner Erzeugnisse zu vermindern. Jene Geschäftspraxis hat dazu beigetragen, die Preise, die der amerikanische Farmer für Maschinen und Gerätschaften bezahlen muss, hochzuhalten, während seine Erzeugnisse im Preise gesunken sind. Infolgedessen ist seine Kaufkraft selbstverständlich herabgedrückt worden, woraus sich eine Lage ergab, die üble Folgen für unser Land nach sich ziehen mag.

Wir empfehlen ernstlich, der Farmer möge sich wiederum eine von ernster Ueberzeugung getragene Werthschätzung seines Berufes, als des ältesten und wichtigsten, zu eigen machen, und die falsche Anschauung von sich weisen, weil er derbe Kleidung trage, sei seine Beschäftigung zu verabscheuen. In diesem Zusammenhange verleihen wir der Hoffnung Ausdruck, in nicht allzu ferner Zukunft möge das Neuaufblühen einer ausgesprochen ländlichen Kultur zum Erlebnis werden, in deren Rahmen der Farmer mit berechtigtem Stolz und ohne jede, an andere Gesellschaftsgruppen gerichtete Entschuldigung, sich als Farmer geben und bewegen wird. Damit dieses Ziel erreicht werden möge, empfehlen wir u. a., Farmersöhne und -Töchter, die nicht gesonnen sind, sich anderen Berufen zu widmen, sollen, nach Absolvierung des 8. Grades, Erziehungsanstalten besuchen, in denen Unterricht in der Landwirthschaft und einschlägigen Fächern praktischer Art geboten wird.

Diesen Empfehlungen fügen wir eine Wiederholung früherer Erwägungen hinzu, die dem Farmer den Werth der Selbsthilfe, der gegenseitigen Hilfe auf dem Wege echt genossenschaftlicher Unternehmen, der Sparsamkeit, und vor allem jenes mannhaften Vertrauens auf die göttliche Vorsehung ans Herz legen, das, im Verein mit den angeführten Tugenden, die Pioniere unsres Landes befähigte, die Grundlagen späteren Wohlstandes zu schaffen.

VII. Arbeitslosigkeit.

Zweifellos hat die Entwicklung des Maschinenbetriebes viel zur Unsicherheit der Lage der Arbeiter beigetragen. In viel weitgehendem Masse sind jedoch Ursachen grundlegender Art für die gegenwärtige ausgedehnte Arbeitslosigkeit verantwortlich. Die herrschende unglückselige Lage

beweist, in welchem Masse Grundsätze der Gerechtigkeit ausser acht gelassen worden sind.

Allerdings stellt man nun Versuche an, die Industrie zu stabilisieren und Arbeitsgelegenheiten für jene Arbeiter, die durch Einführung verbesserter Maschinen erwerbslos geworden sind, zu beschaffen. Diese Versuche vermögen jedoch nicht, das Problem zu lösen. Seine Wurzeln liegen tiefer. Der Hl. Vater hat sie in seiner jüngsten Enzyklika über die Wiederherstellung der Gesellschaft aufgedeckt, indem er darauf hinweist, dass die Güter dieser Erde nicht in gerechter Weise unter die Menschen vertheilt sind. Die Menschheit könnte die vermehrten Erzeugnisse der modernen Industrie verbrauchen, wenn die Konsumenten die Mittel besässen, die Erzeugnisse zu kaufen. Die Gier, Kapital anzuhäufen, ist die wichtigste Ursache der Arbeitslosigkeit, da durch sie die Kaufkraft eines grossen Theils der Bevölkerung der Erde herabgesetzt wird. Thatsächlich vermögen gegenwärtig allzu viele Menschen nicht einmal des Lebens Nothdurft zu bestreiten.

Mit Hilfe solcher Mittel wie Kartelle und Trusts, wird der Reichtum des Landes in steigendem Masse in den Händen weniger Finanz-Institute und Männer konzentriert. Eine derartige Anhäufung des Kapitals in den Händen weniger hat zur Folge, dass der Mittelstand nach und nach ausgeschaltet wird, während zugleich dem Reichtum die Macht gewährt wird, den Konsumenten auszubeuten.

Hätte die Industrie nicht mehr als nur den gerechten Preis für ihre Erzeugnisse gefordert; hätte sie Arbeitern und Angestellten einen gerechten Lohn bezahlt; und hätten Arbeitgeber und Arbeitnehmer in gewissenhafter Weise gemeinsam dahin gewirkt, die Industrie vor wirtschaftlichen Schankungen zu bewahren, und hätte man ein wirksames System des Vertriebs organisiert, dann wäre heute das Problem der Arbeitslosigkeit weder so akut, noch so ausgedehnt und anhaltend wie es ist.

Die gegenwärtige Krise macht es nothwendig, viele Tausende mit Nahrung und Obdach zu versehen. Während es durchaus nicht entwürdigend ist, unter Umständen wie die gegenwärtigen es sind, Wohlthätigkeit zu beanspruchen, so ist es nichtsdestoweniger beklagenswerth, dass ganze Scharen kräftiger, arbeitswilliger Männer und Frauen auf die Mildthätigkeit anderer angewiesen sind, weil eine solche Abhängigkeit ihre Selbstachtung verletzt und letzten Endes Selbstvertrauen und Initiative abtupfen muss.

Wir befürworten die Einführung einer freiwilligen Arbeitslosenversicherung, unter Beteiligung von Arbeitgebern und Arbeitnehmern. Derartige Einrichtungen haben sich in einer Reihe grösserer Industrien unseres Landes bereits bewährt, und wir bedauern, dass sie sich nicht so rasch ausgedehnt haben wie es wünschenswerth gewesen.

Ferner möchten wir sowohl Arbeitgeber als Arbeitnehmer warnen, dass der Staat gezwungen sein wird, sein Recht und seine Pflicht, die Arbeiter zu schützen und der Verelendung vorzubeugen, ausüben wird, durch Einführung der Zwangs-Arbeitslosenversicherung, es sei denn, dass beide Parteien gemeinsam und freiwillig dem Uebelstand durch zweckmässige Vorbeugungsmittel zu begegnen trachten.

VIII. Der geplante Verfassungszusatz über Kinderarbeit.

Die kritisch gewordene herrschende Arbeitslosigkeit hat von neuem die Aufmerksamkeit auf die Kinderarbeit gelenkt. Infolgedessen werden Versuche unternommen, der Gutheissung des vorgeschlagenen Kinderarbeits-Verfassungszusatzes Vorschub zu leisten, durch die die Anstellung von Kindern als Lohnarbeiter eingeschränkt werden soll.

Wie widerstreben der Ausbeutung der Kinder durch erwerbsthätige Arbeit. Wir erachten auch die Verdrängung erwachsener Arbeiter durch Kinder und Jugendliche als ungerecht und als nicht zu vertheidigen. Wir freuen uns über die unzweideutige Erklärung des Hl. Vaters, der in seiner Enzyklika über die Wiederherstellung der gesellschaftlichen Ordnung die Habsucht jener verurtheilt, die "die zarten Jahre der Kindheit" ausbeuten.

Wir befürworten die Abschaffung der Kinderarbeit durch die gesetzgebenden Körperschaften der Einzelstaaten. Andererseits betrachten wir es als gefährlich, ihre Unterdrückung durch den vorgeschlagenen Verfassungszusatz zu fordern. Konzentrierung noch grösserer Macht in den

Händen der Bundesregierung, wodurch ihr die Autorität gewährt werden würde, Eltern Vorschriften zu machen müsste die schlimmsten Folgen nach sich ziehen. Die Arbeiterschaft des Landes sollte sich vor den Fallstricken hüten, welche Bundesgesetze, durch die die Centralisierung der Macht befördert wird, bilden. Man muss immer Vorsicht anwenden wenn es sich um Anrufung der Bundesgewalt handelt, namentlich aber in allen Fällen, in denen Gefahr der Ausdehnung bureaukratischen Einflusses auf das Heim besteht.

IX. Unterstützungsvereine und gegenseitige Versicherungsvereine (Fraternal Societies).

Die Gründer des Central-Vereins vertraten Vereine, deren Zweck es war, den Mitgliedern im Krankheitsfall Unterstützung zu gewähren, und nach dem Tode eines Mitglieds dessen Angehörigen eine Summe Geldes zu überweisen, bestimmt, der Familie während der sorgenvollen Tage der Trauer die Lage zu erleichtern. Man darf jedoch nicht übersehen, dass diese Vereine nicht lediglich die Gewährung von Krankenunterstützung und Sterbegeld sich zum Ziel gesetzt hatten. Deren Geschichte beweist, dass sie bei der Gründung von Gemeinden, dem Bau von Kirchen und Schulen mitgeholfen, und ausserdem das religiöse Leben ihrer Mitglieder wirkungsvoll befördert und sich als ein Stütze des religiösen Lebens in der Gemeinde überhaupt erwiesen.

Die Unterstützungsvereine solch altbewährter Art bilden auch heute noch für den Central-Verein eine Quelle der Kraft, und deren Mitglieder sind stets bereit, Opfer für die katholische Sache zu bringen und freigiebig alle wesentlichen katholischen Unternehmungen zu unterstützen.

Die lange üblichen Gebühren wie der Betrag der gewährten Unterstützung sind jedoch in vielen Fällen den heutigen Bedürfnissen nicht mehr angemessen; deshalb ist es dringend nothwendig, dass lokale Vereine dieser Art ihre Beiträge und Gebühren den Forderungen und Bedürfnissen der heutigen Generation gemäss erhöhen, und ebenso die den Mitgliedern zu gewährenden Unterstützung.

Wir empfehlen Katholiken dringend, Vereine dieser Art durch ihren Beitritt und Leistung von Beiträgen zu unterstützen, auch wenn die von ihnen gebotenen finanziellen Vortheile nicht besonders ins Gewicht fallen. Sie bedürfen der Unterstützung, wenn sie anders nicht eingehen sollen.

Infolge der Unsicherheit des gegenwärtigen Wirthschaftslebens, das so vielen rasch eintretenden Schwankungen unterworfen ist, ist das Bestreben, auf dem Wege der Lebensversicherung in angemessener Höhe, für Witwen und Waisen zu sorgen, allgemein geworden. Eine Anzahl katholischer gegenseitiger Versicherungsgesellschaften (Fraternal Societies) genügen mit Erfolg den Forderungen solider und sicherer Lebensversicherung, während sie gleichzeitig ihre Mitgliedern andere Vortheile religiöser und geselliger Art bei Förderung der Brüderlichkeit, bieten.

Aus diesen Erwägungen heraus empfehlen wir alle Katholiken, die sich gegen die Wechselfälle des Lebens versichern wollen, auf Gegenseitigkeit beruhende katholische Versicherungsgesellschaften, deren Sicherheit auf angemessenen Raten beruht, wohlwollend zu berücksichtigen.

X. Die Missionary Catechist-Bewegung.

Versammelt in der Bischofsstadt des hochw. Hrn. John F. Noll, Oberhirten der Diözese Fort Wayne, nimmt der Central-Verein freudig die Gelegenheit wahr, Se. Exzellenz zur der erfolgreichen und wirkungsvollen Thätigkeit der Genossenschaft der Catechistinnen zu beglückwünschen. Diese Bewegung und die Gründung von Victory Noll ist eine Schöpfung Sr. Exzellenz, und ihm gebührt alle Anerkennung für die Schaffung dieses wirkungsvollen Mittels, tausenden von Seelen an manchen Orten in unsere Lande die Wahrheiten der katholischen Religion zu vermitteln. Gemäss unlängst in der kath. Presse veröffentlichten statistischen Angaben, entbehren mehr als 2,000,000 Katholiken unsres Landes den heilsamen Einfluss der Kirche und die Gelegenheit, ihren Glauben auszuüben. Die Missionary Catechists bieten diesen vernachlässigten Kindern Christi die Mittel, die Kenntniss der Glaubenswahrheiten zu erlangen und das Heil ihrer unsterblichen Seele zu sichern.

Seit seiner Gründung hat der Central Verein dem Mi